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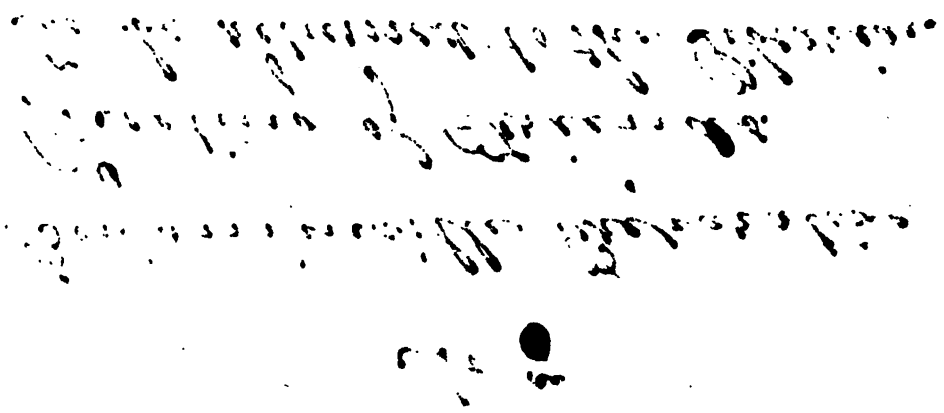

THE

WORKS

OF

GEORGE FOX.

VOL. VII.

A COLLECTION

OF

MANY SELECT AND CHRISTIAN

EPISTLES,

LETTERS AND TESTIMONIES,

WRITTEN ON SUNDRY OCCASIONS,

BY THAT

Ancient, eminent, faithful Friend, and minister of Christ Jesus,

GEORGE FOX.

IN TWO VOLUMES.

VOL. I.

What thou seest, write in a book, and send it unto the seven churches.—*Rev.* i. 11.
For we write none other things unto you than what you have read and acknowledged, and I trust you shall acknowledge even unto the end.—2 *Cor.* i. 11.

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AN EPISTLE, BY WAY OF PREFACE,

To all truth's friends and all friendly readers, greeting: in the dear and tender love of my heavenly Father, which by his dear son and blessed spirit, he hath plentifully shed abroad in many hearts in this glorious gospel day: glory to his worthy name and excellent power for ever.

Dear Friends,—I am concerned to recommend the serious reading and perusal of the ensuing collection, unto all who sincerely desire the promotion of Christ's kingdom, and prosperity of his church and Sion, in true love, union, and order, in and by Christ Jesus himself, the head and foundation thereof.

And that none of you would think the perusal of these Epistles wearisome or tedious, because the same words and things in many of them may seem frequently repeated, there being numerous evangelical truths, and variety of good and wholesome matter, as well as diversities of epistles, containing much christian counsel to many various states and conditions of enlightened and enlivened souls travelling and breathing to God; so that the frequent intermixed repetitions of the same necessary truths may be the better allowed and borne with in the reading. However, the moderate and ingenuous reader will not be offended thereat, it being a thing frequent in the holy scriptures, to have the same gospel truths often repeated; for many dull and forgetful persons have need to be often told of such matters, of so great importance. The author's epistles and matters of most general concern are here collected, so as to avoid prolixity and unnecessary repetitions, as much as could be.

The simplicity and plainness of the author's style is not to be despised, he being more in life and substance than in the wisdom of words, or eloquence of speech. And the Lord being pleased in his day to make great use of him, and to do great things by him, for his name and seed's sake; of which there yet remain clouds of witnesses, even to that divine power and hidden wisdom of God, (in the mystery of Christ,) which was with him, and supported him, and lifted up his head through many great fights of afflictions and trials.

I confess, I have not read or heard all the epistles in the ensuing col-

lection; but many of them, which I know to be very seasonable, weighty and necessary; and therefore have cause to believe so of the rest, which I have not read. But, by our long and frequent conversation, knowledge, and intimacy, (together with his living and revived testimonies, his godly care and zeal for truth's honour and prosperity,) I have deeply read and known the author, his unfeigned love, innocency, and integrity in the blessed living truth, whose christian care, (among many other things, relating to the churches of Christ, the union, *good order and discipline* thereof,) greatly was, that no offence in any thing might be given; that the ministry might not be blamed; well knowing what trials and proofs attended Christ's ministers and ministry in these latter days, (in some degree,) as in the primitive christians' times; namely, that he, with many others in his day, approved himself, and themselves, as the ministers of Christ, in much patience, in deep afflictions, in necessities, in distresses, (and some in stripes and cruel beatings,) in prisons, in tumults, in labours, by watchings and by fastings, by purity, by knowledge, by long suffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the *power of God*, by the armour of righteousness, on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true, &c. 2 Cor. vi. In which proofs of God's ministers, this his ancient servant had a deep share, and the true root of the matter was in him, far beyond his expressions.

And though many false predictions, prophecies, and cruel threats were early breathed out by persecutors and envious spirits against him, and us his friends and brethren, whom he unfeignedly loved, and against his and our holy profession, way, and testimony, as if in a very short time all would come to nought, and be laid waste; yet they have all been disappointed, and proved false, and his christian living testimony and work further manifested to be of God, and not of men, nor of the will of man. For truth, that is strongest of all, hath still prevailed, and must prevail. And though the memory of this our deceased brother and faithful servant of Jesus Christ, be still greatly envied, and be most grossly defamed, by some implacable adversaries, and hardened apostates, who could not obtain their evil ends and destructive designs against him in his life time; yet his memory is truly precious to many thousands, who truly fear God and love his truth, who have a true inward sense, that such a divine power and providence attended him in his innocent christian testimony, ministry, labours, and sufferings, that the devil and all persecuting agents, could never stop nor frustrate his testimony or service, in turning many to righteousness, even from darkness unto light, and from the power of satan unto God.

In many of the ensuing epistles, he often mentions the seed, the life,

the power of God, and the like; whereby he intends no other than what the holy scriptures testify of Christ; which, we know, he truly loved and esteemed, and was often conversant in reading of them, and had an excellent memory and spiritual sense thereof given him of the Lord. By the pure holy seed, he meant and declared Christ, the promised seed; wherein all the promises of God are yea and amen. And as Christ is the word of God, the word of life, the word of faith, he is that immortal and incorruptible seed, of which all true and spiritual believers, and children of the light are begotten to God, and born again; and which seed, or word of eternal life, abideth in him that is born of God, and sinneth not because thereof. 1 John iii. And as the generation of God, and children of his kingdom, and of the promise, they are called the good seed, and counted for the seed, being born of that incorruptible seed, or word of life, which endureth for ever, 1 Peter i. 23. 15; and being that blessed seed and holy generation, which was foretold Christ should see, and for which the travail of his soul was. Isa. liii.

This our deceased friend and servant of Jesus Christ truly testified of him in all respects, both as come in the flesh and in the spirit, both as Christ was and is our only mediator and advocate, and as he was and is God over all, blessed for ever; whom he so dearly loved and honoured, that he often offered up his life, and deeply suffered for him; and that in dear and constant love to his seed, that a holy generation might be raised, strengthened, and increased in the earth among the children of men. And his knowledge and ministry of our Lord Jesus Christ, being after the spirit, in life and power, did no ways imply any lessening of the dignity or glory of Christ, nor any defect of faith or love to Christ, as he came and suffered in the flesh for mankind, as some adversaries have injuriously misrepresented and aspersed him; for he highly esteemed Christ's sufferings, death, resurrection, and glory; and powerfully testified of the virtue, power, blessed and spiritual design, fruit, and effects thereof, as revealed and witnessed by his holy spirit. And as we have no cause to question, but that with this innocent and good man, 'to live was Christ;' so, 'to die was gain;' in both which he glorified God.

Christ Jesus being our spiritual rock, foundation, and head, he is truly precious to us and all true believers, in all states and conditions, both of his humiliation, glory, and dominion; his great grace and goodness appearing in those precious ministerial gifts given by him, (when he ascended up on high,) for his ministry and church.

And it is very observable, that though to express Christ's lowly condition and appearance in the world, he is sometimes in holy scripture termed the seed, his name also is called 'wonderful counsellor, the mighty God, the everlasting Father, the prince of peace; upon whose shoul-

ders the government is laid: and of the increase of his government and peace there shall be no end.' Isaiah ix. And it is most suitable to Christ's low, humble, and suffering condition, to make use of such instruments as are most like himself in humility and lowliness of mind; although they be but low and mean in the world's eye and esteem. God is pleased to make choice of low, mean, and weak things, and of instruments contemptible in the eyes of the high and lofty ones of this world, to confound the wisdom of the world, according to 1 Cor. i. He chose poor shepherds to divulge that great evangelical truth of Christ's birth; and certain women to preach that gospel truth of his resurrection. Luke ii. and xxiv. And both from angelical testimony, and from their sight of Christ himself. Truth must not be rejected because of such instruments which God in his wisdom is pleased to employ in his work; nor the day of small things despised. From small beginnings of good matters, great things, glorious attainments and perfections spring. Glory, honour, and dominion to our most gracious God, and to the Lamb on his throne, for ever and ever.

Now, dear and well beloved friends, all live in love and peace, following the true faith, peaceable and good example of the faithful in Christ, and the God of love and peace will be with you.

Your true friend and brother in Christ Jesus,

GEORGE WHITEHEAD.

London, 1698.

A COLLECTION

OF

MANY SELECT EPISTLES TO FRIENDS,

OF

THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER OF JESUS CHRIST,

GEORGE FOX.

A Testimony, how the Lord sent G. F. forth at first, in the year 1643.

When the Lord first sent me forth in the year 1643, I was sent as an innocent lamb (and young in years) amongst (men in the nature of) wolves, dogs, bears, lions, and tigers into the world, which the devil had made like a wilderness, no right way then found out of it. And I was sent 'To turn people from darkness to the light,' which Christ, the second Adam, did enlighten them withal; that so they might see Christ, their way to God, with the spirit of God, which he doth pour upon all flesh, that with it they might have an understanding to know the things of God, and to know him, and his son Jesus Christ, which is eternal life; and so might worship and serve the living God, their maker and creator, who takes care for all, who is Lord of all; and with the light and spirit of God they might know the scriptures, which were given forth from the spirit of God in the saints, and holy men and women of God.

And when many began to be turned to the light (which is the life in Christ) and the spirit of God, which gave them an understanding, and had found the path of the just, the shining light, then did the wolves, dogs, dragons, bears, lions, tigers, wild beasts, and birds of prey make a roaring and a screeching noise against the lambs, sheep, doves, and children of Christ, and were ready to devour them and me, and to tear us to pieces. But the Lord's arm and power did preserve me; though many times I was in danger of my life, and very often cast into dungeons and prisons, and haled before magistrates. But all things did

work together for good: and the more I was cast into outward prisons, the more people came out of their spiritual and inward prison, (through the preaching of the gospel.) But the priests and professors were in such a great rage, and made the rude and profane people in such a fury, that I could hardly walk in the streets, or go in the highways, but they were ready oft-times to do me a mischief. But Christ, who hath all power in heaven and in the earth, did so restrain and limit them with his power, that my life was preserved; though many times I was near killed.

Oh! the burdens and travails, that I went under! Often my life pressed down under the spirits of professors and teachers without life, and the profane! And besides, the troubles afterwards with backsliders, apostates, and false brethren, which were like so many Judas's in betraying the truth, and God's faithful and chosen seed, and causing the way of truth to be evil spoken of! But the Lord blasted, wasted, and confounded them, so that none stood long; for the Lord did either destroy them, or bring them to nought, and his truth flourished, and his people in it, to the praise of God, who is the revenger of his chosen.

G. F.

Concerning the first spreading of the truth, and how that many were imprisoned, &c.

And the truth sprang up first (to us, as to be a people to the Lord,) in Leicestershire in 1644, and in Warwickshire in 1645, and in Nottinghamshire in 1646, and in Darbyshire in 1647, and in the adjacent countries in 1648, 1649, and 1650, and in Yorkshire in 1651, and in Lancashire and Westmoreland in 1652, and in Cumberland, and Bishoprick, and Northumberland in 1653, and in London, and most parts of the nation of England, and Scotland, and Ireland in 1654, &c.

And in 1655, many went beyond seas, where truth also sprang up.

And in 1656, truth brake forth in America, and many other places.

And the truth stood all the cruelties and sufferings that were inflicted upon Friends by the long-parliament, (to the spoiling of goods, imprisonment, and death, and over all the reproaches, lies, and slanders,) and then by O. Cromwell, protector, and all the acts that Oliver made and his parliaments, and his son Richard after him; and the committee of safety. And after, it withstood and lasted out all the acts and proclamations since 1660, that the king came in. And still the Lord's truth is over all, and his seed reigns, and his truth exceedingly spreads unto this year, 1676.

And Friends never feared their acts, nor prisons, nor jails, nor houses of correction, nor banishments, nor spoiling of goods; nay, nor life

itself. And there was never any persecution, that came, but we saw it was for good; and we looked upon it to be good, as from God. And there was never any prisons, that I was in, or sufferings, but still it was for the bringing multitudes more out of prison. For they that imprisoned the truth, and quenched the spirit in themselves, would prison it, and quench it without them. So that there was a time, when there were so many in prison, that it became as a by-word, truth was scarcely any where to be found but in jails.

And after that the king came in, divers Friends suffered much, because they would not drink the king's health, and say, 'God bless the king;' so that many times Friends were in danger of their lives by rude persons, who were ready to run them through with their swords for refusing it; until the king gave forth a proclamation against drinking healths. For we were and are against all drinking healths and excess, both before his coming in, and after; and we desire the king's good, and that the blessings of God might come upon him, and all his subjects, and all people upon the face of the earth. 'And we did desire people not to drink the king's health, but let him have his health, and all people else; and so to drink for their own health and necessity only. For that way of drinking healths, and to excess, was not for the king's health, nor their own, nor any others. Which excess often brought forth quarrelling and destroying one another; for they destroyed the creation, and one another. And this was not for the king's wealth, nor health, nor honour; but might grieve him to have the creatures destroyed, and his subjects.' And so the Lord's power gave us dominion over that also, and all our other sufferings.

But Oh! the number of sufferers in the commonwealth's days, and in the protector's days, and since! But especially they, that were haled before their courts, for not paying tithes, and not swearing in their juries, and for not putting off their hats, and for going to meetings on the First-days, (under pretence of breaking the sabbath,) and other meetings in the week-days; who were abused both in the meetings, and on the highways! Oh, how great were the sufferings we then sustained upon these accounts! For sometimes they would drive Friends by droves into the prison-houses, (like penfolds,) and there keep them on the First-days; and then take their horses from them, and keep them for pretended breach of their sabbath. Though they would ride in their coaches, and upon their fat horses to the steeple-houses themselves, and yet punish others. And many Friends were turned out of their copyholds and customary tenements, because they could not swear; and as they went to meetings, they have been stoned through the streets, and cruelly abused otherwise. And many were fined with great fines, and lay long in prison for not putting off their hats; but Friends

could never pay them, though they kept them in prison, till they had satisfied their own wills upon them; and at last turned them out, after they had kept them a year, or more, in prisons.

And many Friends were exceedingly spoiled in their estates and goods in the petty courts for tithes, till we got a prohibition and demur out of the king's bench, that then threw the trial of such things out of their petty courts, that they might sue for them in the courts at London. And my desire is, that the Lord may open their understandings also, (if it be his will,) to throw them out of those courts also.

And many books I gave forth against tithes, and how the priesthood was changed that took them. And that Christ sent forth his twelve (and after, seventy) disciples, and said unto them, 'Freely they had received, and freely they were to give.' And so all that are transgressors, and do not obey the doctrine and command of Christ therein, we cannot receive them.

And many suffered for not swearing, both before and since the king came in; because they could not swear, in obedience to the command of Christ and the apostles, who forbade all swearing. And tenths were offered up in the time of the law; but *all* must be offered up in the time of the gospel for Christ's sake. For there were no tithes nor swearing before the fall; and so there are none again to be in the restoration by Christ. And though swearing was in the time of the law; yet our yea is to be yea, and our nay to be nay in the time of the gospel.

And several books I was moved to give forth against swearing, and that our yea and nay might be taken instead of an oath; and if we broke that, let us suffer the same punishment that they did that broke their oaths. And in Jamaica the governor granted the thing, and the assembly; and it is also granted in some other places. And several of the parliament-men in England have acknowledged the reasonableness of the thing. For the true oath of God was but to tie people to swear by the Lord, and to say and to do truth, since man and woman fell, in the time of the law, and not before the fall. And this was the oath that Christ came to fulfil and end; and he saith, 'Swear not at all.' And I say, Christ fulfils and ends this oath, which men were to perform to the Lord, who performs God's oath, which he swore by himself, and fulfils that; and he sets up yea, yea, and nay, nay, instead thereof. Concerning which I and my Friends have written at large in our books touching this subject. And the magistrates, after some time, when they saw our faithfulness in yea and nay, that were they moderate, (both before and since the king came in,) would put Friends into offices without an oath. But they that were cruel and envious, would fine Friends to get money of them; though Friends could not pay them any.

And thus the Lord's power hath carried us through all, and over all, to his everlasting glory and praise! For God's power, which was before the devil's was, hath been our hedge, our wall, and our keeper, and the preserver of his plants and vineyard, who have not had the magistrates sword and staff to help them, nor ever trusted in the arm of flesh. And have gone, without Judas's bag or the magistrates' sword and staff, to preach the word of life, which was in the beginning, before they were; which word reconciles to God. And thousands have received the word of reconciliation, and are born again of the immortal seed by the word of God, and are feeding upon the milk of the word, which lives, and abides, and endures for ever. And many have suffered to death for their testimony, both in England and beyond the seas, both before and since the king came in; which ye may see, as followeth:

This was given to the king and both houses of parliament, being 'A brief, and plain, and true relation of the late and sad sufferings of the people of God in scorn called Quakers, for worshipping, and exercising a good conscience towards God and man.

'By reason whereof eighty-nine have suffered till death, (thirty-two of whom died before the king came into England, and fifty-seven since, by hard imprisonment and cruel usage,) forty-three have died in the city of London and Southwark, since the act was made against meetings,' &c. (about 1661.) They have thus suffered; of which a more particular account was given (with their names who did suffer) to the king and parliament, about 1663.

And though divers laws were designed against us, yet never could any of them justly touch us, neither did they truly concern us, though they did execute them unjustly upon us; and they knew we were not the people justly chargeable; and some have been made to confess it. And all those laws, that were already made, and the oath which they imprisoned us for, (because in obedience to the command of Christ Jesus, we could not swear at all,) were never originally intended against us. And yet we suffered by the several powers and their laws, (though they did not concern us,) both spoiling of goods and imprisonments, even to death itself. And the governor of Dover Castle, when the king asked him, 'if he had dispersed all the sectaries' meetings?' said, 'he had; but the Quakers, the devil himself could not. For if he imprisoned them, and broke them up, they would meet again; and if he should beat them, and knock them down, or kill some of them, all was one: they would meet, and not resist again.' And thus the Lord's power did support them, and keep them over their persecutors; and made them to justify our patience and lamb-like nature. This was about 1671.

And since the king came in, three acts have been made against us

by the king and parliament, (besides the proclamations,) by which many have suffered imprisonment, and banishment, and many to death. And yet for all these acts and proclamations, and banishment, and persecutions, and sufferings, faithful Friends are as fresh as ever in the Lord's power, and valiant for his name and truth. And some weak ones there were, when the king came in, that did swear, and take the oaths; but after, when they had so done, they were so sore troubled for disobeying the command of Christ, and the apostle, that they went to the magistrates, and condemned themselves, and offered themselves to go to prison. And thus the Lord, in his everlasting power, hath been the support and stay of his people.

And when the glorious gospel and truth was spread over the nation, and they had received the word of life, then first the Quarterly, and some Monthly Meetings, were settled throughout the nation; and then after, as truth more and more spread, the monthly Men's Meetings, in 1667 and 1668.

And then also some Women's Meetings were set up; and afterwards the Women's Meetings throughout the nation, and other nations were exhorted unto, and set up and established throughout the nations. For I was sent for to many sick people; and at one time I was sent for to White-Chapel, about the third hour in the morning, to a woman that was dying, and her child; and the people were weeping about her. And after a while I was moved, (in the name and power of Christ Jesus,) to speak to the woman; and she and her child were raised up. And she got up, to the astonishment of the people, when they came in, in the morning; and her child also was healed. And when I came to G. Roberts's house, about eight in the morning, there came in Sarah Blackberry to complain to me of the poor, and how many poor Friends were in want; and the Lord had showed me, what I should do, in his eternal power and wisdom. So, I spake to her, to bid about sixty women to meet me about the first hour in the afternoon, at the sign of the Helmet, at a Friend's house. And they did so accordingly, such as were sensible women of the Lord's truth, and fearing God. And what the Lord had opened unto me, I declared unto them, concerning their having a meeting once a week, every Second-day, that they might see and inquire into the necessity of all poor Friends, who were sick and weak, and were in want, or widows and fatherless in the city and suburbs. And so, they blest the Lord for the wisdom of God, that had settled such a meeting in his power amongst them. For they saw, that all that were heirs of the power of God, were to take their possession of the power of God, the gospel and its order, which was, before the devil was. And this brought them into the practice of the pure religion, and to visit the sick, and for the relief of the fatherless and

the widow, and to see, that nothing was lacking amongst them; and that they, in visiting the sick in the Lord's power and word, through it they would have the wisdom of the Lord, and of his creation, and how to administer his creatures, and by the same power to heal and strengthen with the outward things, and without them. Which they have felt prosperous to this day: and great things have been done in their meetings by the Lord's power, and very honourable it hath been in the eyes of all the faithful, yea, and commendable in the world also.

And afterwards the same Women's Meetings were settled up and down the nation, and beyond the seas, in the power of the Lord, which was before the devil was; into which power of the Lord no sect nor apostacy can come, but peace and unity. And the power of the Lord, the gospel, is the authority of all the Men's and Woman's Meetings, and all the heirs of the power, the gospel, both men and women are to take their possessions of the inheritance of the power of God, which is over the devil. So, in it nothing can get betwixt them and the Lord God.

And at the settling of the Men's Meetings in the gospel, the power of God, I let them see, how they had a men's meeting in the first conversion amongst the primitive christians, of such as were faithful men, and full of the holy ghost; and these were to see, in the Lord's power and wisdom, that nothing was lacking.

For since the Christians denied the Jews' temple, storehouse, and priests, where the widows, strangers, and fatherless were relieved; they set up a men's meeting in the power of God, and in the holy ghost, (and they had Deaconesses also,) to see that widows, fatherless, and strangers were relieved, and that nothing was wanting among them. Now, though this practice hath been lost since the apostles' days, since men have gone from the power of God, and the holy ghost, that the apostles were in, (and therefore are the streets and country so full of widows, strangers, and beggars, and so full of wants, who want the sense of the good spirit and power to open their hearts, that the apostles and primitive christians were in.) But the everlasting gospel being preached again by the same holy ghost that the apostles were in; and received from heaven as they received it; and many thousands having received this gospel now again, men's meetings are set up, (as were in the days of the apostles,) in the power of God, and in the holy ghost. And women's meetings as mothers, and that they may be teachers of good things, and so to see, that nothing be lacking amongst them; and so to do good unto all, but especially to the household of faith.

And now, the power of God is the authority of both our men's and women's meetings, and all our other meetings; which power of God was before the apostacy was from the apostles, and before the fall and

the devil were, and is over all; and all are to take their possessions of it, and in it to do God's service and business. So these meetings are for the converted and elect, 'before the world began,' and such as are heirs of the power, and do possess it; and what they do and act in the spirit and power of God, they do it in that which shall never have an end, to the glory of God for ever. Amen! G. F.

Upon the Fourth-day of the First month, 1650, *I felt the power of the Lord to spread over all the world in praise.*

Praise, honour, and glory be to the Lord of heaven and earth! Lord of peace, Lord of joy! thy countenance maketh my heart glad. Lord of glory, Lord of mercy, Lord of strength, Lord of life, and of power over death, and Lord of lords, and King of kings! In the world there are lords many, but to us there is but one God the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things: to whom be all glory, who is worthy! In the world are many lords, and many gods, and the earth maketh lords, coveting after riches, and oppressing the creatures; and so, the covetous mind getting to itself, lords it above others. This nature of lordly pride is head, until subdued by the power of God: for every one, in that state, doth strive to be above another; few will strive to be the lowest. Oh! that every one would strive to put down, in themselves, mastery and honour, that the Lord of heaven and earth might be exalted! G. F.

Epistle I.

Friends,—Forsake the company of wild people, and choose the company of sober men, and that will be creditable in the end. And choosing the company of wild and light people, who delight in vain fashions and ill courses, is dangerous, and of a bad report among sober people; for the eyes of such will be upon you: and if they see, ye are wild, ye will come under their censure. Therefore love gravity, and soberness, and wisdom, that doth preserve. G. F.

II.

Friends,—The children of the devil, how expert are they in evil, in all deceit in his kingdom; and yet they may speak of the things of God: but no vulturous eye or venomous beast ever trod in the steps of the just, though they may talk of the way. For who have their conversation in this world, and only mind the things of this world, in vain do they profess godliness.

But the children of God, who are conceived and begotten of him, are

not of this world, neither do they mind only the things of this world, but the things which are eternal. But the children of this world do mostly mind the external things, and their love is in them, and the other live by faith; the one is sanctified by the word, the other painted with the words. The children of God are pure in heart, not looking only at the outside. The favour of the world and friendship thereof is enmity to God, man may soon be stained with it. Oh! love the stranger, and be as strangers in the world, and to the world! For they that followed Christ in his cross, they were strangers in the world, and wonders to the world, and condemned by the world; and the world knew him not, neither doth it them that follow him now. So, marvel not if the world hate you; for the world lieth in hatred and wickedness. Who love this world, are enemies to Christ; and who love the Lord Jesus Christ, and have him for their Lord over them, they are redeemed out of the world. The world would have a Christ, but not to rule over them; the nature of the world is above Christ in man, until Christ hath subdued that nature in man. While the nature of the world doth rule in man, Oh! the deaf ears and blind eyes, and the understandings, that are all shut up amongst them, with which they judge! But who love the Lord Jesus Christ, do not mind the world's judgment, nor are troubled at it; but consider all our brethren, who have gone before us.

When ye think ye are past all crosses, when the trial doth come, ye will find a cross to that will which doth meddle with the things of God presumptuously; that man may live in joy, but the spirit is in bondage. Rejoice not in the flesh, but in the spirit, which crucifieth all fleshly boastings: if the fleshly will be fed, then carelessness cometh up, and they fall into flatness, (from the spirit,) and are mindless of the Lord God; such are soon up and down. The serpent tempted Eve to eat of the forbidden fruit, and she took and gave to her husband, and so they fell under the serpent's power, and the creatures, out of the power of God, which would have kept them in dominion. And so, Adam and Eve, and the serpent, all went out of truth. And Eve eating of the tree of knowledge, she had knowledge and wisdom after the fall, but not in the dominion, in the power of God. But the seed Christ, which was in the beginning, bruiseth the serpent's head, and he is the wisdom of God.

G. F.

III.—*A little note to Friends at first.*

Friends,—There is an eye, that hath looked to see the good seed, that was sown, and queried, from whence came these tares? The answer was and is; 'The wicked one hath sown them.' Now read the tares, and what is the effect of them, and their work? And what they

do, and have done? How they hang amongst the wheat? But now is the time of harvest, that both wheat and tares are seen, and each distinguished, the one from the other. G. F.

IV.

All Friends, mind that which is pure in you to guide you to God, out of Babylon, out of confusion: there all the world is; there is the seat of the beast; there are the false prophets and deceivers, as well within as without. One voice of deceti knows not another, nor any of them the voice of the living God. But, dear friends, mind the light of God in your consciences, which will show you all deceit; dwelling in it, guides out of the many things into one spirit, which cannot lie, nor deceive. They that are guided by it, are one, who have been made to drink into one spirit; and the spirits of the prophets are subject to the prophets. God is not the author of confusion, but of peace. All jarrings, all schisms, all rents are out of the spirit, for God hath tempered the body together, that there should be no schism in the body, but all worship him with one consent. And as the power and life of truth are made manifest, watch in the discerning one over another.

And beware of discouraging any in the work of God: the labourers are few, that are faithful for God. Take heed of hurting the gift, which God hath given to profit withal, whereby ye have received life through death, and a measure of peace by the destruction of evil. Pray, that peace may be multiplied, and the ministration of life, to the raising of the dead, that 'the seed of the woman may bruise the serpent's head,' discover all deceit, and rend all veils and coverings, that the pure may come to life, which deceit hath trampled upon.

And all take heed to your spirits; that which is hasty, discerns not the good seed. Take heed of being corrupted by flatteries; they that know their God, shall be strong. But take heed of labouring to turn the just aside for a thing of nought, but know the precious from the vile, the clean from the unclean; 'These shall be as my mouth,' saith the Lord, for his work is great, and his gifts diverse. And therefore all mind your gift, mind your measure; mind your calling and your work. Some speak to the conscience; some plough and break the clods; some weed out, and some sow; some wait, that fowls devour not the seed. But wait all for the gathering of the simple-hearted ones; for 'they that turn many to righteousness, shall shine for ever.'

Mind the light, that all may be refreshed one in another, and all in one. And the God of power and love keep all Friends in power, in love, that there be no surmisings, but pure refreshings in the unlimited love of God, which makes one another known in the conscience, to read one

another's hearts: being comprehended into this love, it is inseparable, and all are here one. And keep in the oneness, and note them that cause dissention, contrary to the gospel ye have received; that one pure faith may be held in all, to guide and preserve all in the unity of the spirit and bond of peace; all one family of love, children of one father, and of the household of God. G. F.

V.—*To his Parents.*

Dear father and mother in the flesh, but not of that birth which speaks to you: for like to that which doth beget, is that which is begotten. Praises, praises be given to my heavenly Father, who hath begotten me again by the immortal word.

To that of God in you both I speak, and do beseech you both for the Lord's sake, to return within, and wait to hear the voice of the Lord there; and waiting there, and keeping close to the Lord, a discerning will grow, that ye may distinguish the voice of the stranger, when ye hear it. Oh! be faithful, be faithful to the Lord in that ye know; for in the backslider the Lord hath no pleasure, neither shall their damnation slumber. Oh! be faithful! Look not back, nor be too forward, further than ye have attained; for ye have no time, but this present time: therefore prize your time for your souls' sake. And so, grow up in that which is pure, and keep to the oneness; then shall my joy be full. So fare ye well! And the Lord God of power keep you in his power! To him be praises for evermore. G. F.

VI.—*To Friends.*

Friends,—No one is justified, breaking the commands of Christ; no one is justified, living in iniquity; and no one is justified in professing only Christ's words, and the prophets', and the apostles' words, and living out of their lives: and no one is justified living in the first birth and nature, and false faith and hope, which doth not purify, as God is pure. No man is justified not believing in the light, as Christ commands, but with the light is condemned; for the light is the condemnation of all them that walk contrary to it: therefore the power of God mind. No man is justified, acting contrary to that spirit which doth convince them. G. F.

VII.—*To Friends at Swarthmore.*

Friends—Love that which judgeth the carnal mind, and crosseth it, which maketh an entrance to God, and keepeth you open; and then refreshment will come into your souls from the Lord. Dwell in the power, and know the power of words in one another; and take heed

of deceit. Farewell: and the God of love and power keep you to himself! G. F.

VIII.

Dear Friends,—Those that will live godly in Christ Jesus, must suffer persecution. God is righteous, God is pure, holy, and just; God is clean. He that is godly and holy, suffereth by the ungodly, and unrighteous, and unclean, and unjust, and filthy. And so the just suffereth by the unjust; and he that is born of the flesh, persecutes him that is born of the spirit. G. F.

IX.

Friends,—That which is set up by the sword, is held up by the sword; and that which is set up by spiritual weapons, is held up by spiritual weapons, and not by carnal weapons. The peacemaker hath the kingdom, and is in it; and hath the dominion over the peace-breaker, to calm him in the power of God.

And friends, let the waves break over your heads. There is rising a new and living way out of the north, which makes the nations like waters. Hurt not the vines, nor the oil, nor such as know that 'the earth is the Lord's, and the fulness thereof.' The days of virtue, love, and peace, are come and coming, and the Lamb had and hath the kings of the earth to war withal, and to fight withal, who will overcome with the sword of the spirit, the word of his mouth; for the Lamb shall have the victory.

And are not some like Ephraim, with a miscarrying womb? which have not brought forth the substance, the birth from above; but have brought forth children to murder? G. F.

X.—*To Friends, to stand still in trouble, and see the strength of the Lord.*

Friends,—Whatever ye are addicted to, the tempter will come in that thing; and when he can trouble you, then he gets advantage over you, and then ye are gone. Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and there doth strength immediately come. And stand still in the light, and submit to it, and the other will be hushed and gone; and then content comes. And when temptations and troubles appear, sink down in that which is pure, and all will be hushed, and fly away. Your strength is to stand still, after ye see yourselves; whatsoever ye see yourselves addicted to, tempta-

tions, corruption, uncleanness, &c. then ye think ye shall never overcome. And earthly reason will tell you, what ye shall lose; hearken not to that, but stand still in the light that shows them to you, and then strength comes from the Lord, and help contrary to your expectation. Then ye grow up in peace, and no trouble shall move you. David fretted himself, when he looked out; but when he was still, no trouble could move him. When your thoughts are out, abroad, then troubles move you. But come to stay your minds upon that spirit which was before the letter; here ye learn to read the scriptures aright. If ye do any thing in your own wills, then ye tempt God; but stand still in that power which brings peace. G. F.

XI.

Dear hearts, brethren, and babes of Christ, wait to feed on the immortal food, and walk in the truth, and God Almighty be among you! And in it ye will see him; stand all naked, bare, and uncovered before the Lord. And take heed of your wills, for that (as Herod) slayeth the just, and shipwrecks the faith, and runs you into the flesh. Return back, and stay yourselves upon the Lord every particular, to have your minds guided by his spirit; growing up in that which is precious and immortal, there is no feigned love. So, the eternal God keep you in his eternal love pure unto himself, and naked, and knit your hearts together! God Almighty bless you, and water you with the showers of his mercy, and with the dew of heaven! G. F.

XII.

Friends,—If ye love the light, and walk in it, ye love Christ, and will all walk in unity together. And if ye hate the light, ye hate Christ. Here is your teacher, who love it; here is your condemnation, who hate the light. And the conscience being seared, there is a returning to teachers without. For the carnal will have its vain invented form; but the spirit's form stands in the power. Prove yourselves where ye are. G. F.

XIII.—*To the flock of God about Sedburgh.*

Every one in your measure wait upon God, who is the true shepherd, and leads his flock into the green pastures, and fresh springs he opens daily; this ye will see and experience. And mind that which is pure in one another, which joins you together; for nothing will join, or make fit, but what is pure; nor unite, nor build, but what is pure. Therefore every particular, fear God; for whatsoever ye build of yourselves will not stand, but will tumble down again; although it be as gold, or

silver, or brass, or iron, the strength of all these things, which is above the pure in you, will come to nothing, and this will not unite with the pure. Therefore wait every one in the measure which God hath given you; and none of you be sayers only, but doers of the word. And so, walk in the truth, and be ye all servants to it, and it will lead you out of the world. The world would have the truth to serve them to talk of, to trade withal, and to contend withal; these are the wells without water, these are the trees without fruit. But they who dwell in the spirit of the Lord, (which is pure, which joins together, and unites and builds up all in one spirit,) see all these things, and are separated from them. So if ye live in the spirit, and walk in it, ye will not fulfil the lusts of the flesh, which will lead into uncleanness, and into adultery, and into that which despiseth dignity, which defiles the flesh, and goes from the pure. Therefore the pure faith is to be contended for; and those who were sanctified by God the Father, did contend for it, and were preserved by it in Christ Jesus. Therefore wait upon God for the living bread, that never fades away; which he that eats of, lives for ever. So God Almighty bless you, and keep you in the measure of his gift, faithful to himself!

Dear hearts! to that which is pure in you I speak, (which the presumptuous mind would veil,) that God alone may be exalted, and all flesh shattered down. And all are to take warning, and not one to exalt himself above another: but that God alone may be exalted among you all, and in you all, who alone is blessed for ever. And ye may see, from whence your heavenly food comes alone, and grow up by it; for God hath done great things in these northern parts, and the Lord is doing great things to the exaltation of his great name, and astonishing the heathen; notwithstanding the raging of the beast, and the opening of his mouth, to the blaspheming of God and his temple. Therefore all be valiant in the Lord God; and so fare ye well! And the Lord God of power keep you. G. F.

XIV.—*A word from the Lord to Friends.*

All Friends, that are grown up in the life and power of the truth, see that when ye appoint your meetings in any open place, in the fields, on the moors, or on the mountains, that none appoint meetings in your own wills; for that lets in the wills of the world upon the life of Friends, and so ye come to suffer by the world. But at such meetings let the wisdom of God guide you, that some may be there to preserve the truth from suffering by the world; that all burdens may be kept off, and taken away. So will ye grow pure and strong. And when there are any meetings in unbroken places, ye that go to minister to the world, take

not the whole meeting of Friends with you thither, to suffer with and by the world's spirit; but let Friends keep together, and wait in their own meeting place. So will the life, (in the truth,) be preserved and grow. And let three, or four, or six, that are grown up strong, and are in the truth, go to such unbroken places, and thresh the heathenish nature; and there is true service for the Lord. And to you all this is the counsel of the Lord. The grace of God, the Father of our Lord Jesus Christ, be with your spirits! Amen.

G. F.

XV.—*To the Church of God in Lancashire.*

Friends,—Every one in particular, who are of God, and not of the world, walk out of the world's vain customs, ordinances, and commands; and stand a witness against them all, in the testimony of Jesus, and witness him the substance of all, waiting in the light of God, and walking in it, then will ye have unity one with another, and the blood of Jesus Christ will cleanse you from all sin; for through it and by it we do overcome; which blood of the new covenant is but one. There shall ye witness the lamb of God, that takes away the sins of the world. Oh! wait all in that which is pure, to be fed alone of God with the eternal, living food! Go not out among the swine, who feed upon the outside, the husk, among the merchants of Babylon, and so forsake the living bread; but as ye have received Christ Jesus, in him walk, that ye may all honour the Lord Jesus Christ, and adorn his gospel. And be famous in his light, and bold in his strength, which will carry you above the world, and above all the deceits of it. Oh! in love watch over one another for good, and for the better, and not for the worse! And dwell in that which is pure of God in you, lest your thoughts get forth; and then evil thoughts get up, and surmising one against another, which ariseth out of the veiled mind, which darkens the pure discerning. But as ye dwell in that which is of God, it guides you up out of the elementary life, and out of the mortal into the immortal, (which is hid from all the fleshly ones,) where is peace and joy eternal to all that can witness the new birth. Babes in Christ, born again of the immortal seed, in it wait, my life is with you in perfect unity; bow down to nothing but the Lord God. Satan would have had Christ to have bowed down, but he would not; the same seed now, the same birth born in you now, which is the same to-day, yesterday, and for ever. The tempter will come to you; and if ye look forth, and hearken to his words, and let them in, then ye bow down under him, and worship him. But I say unto you, and charge you in the presence of the Lord, mind the pure seed of God in you, and the mighty power of God will cherish you up

to the Lord God above all temptations, not to bow down to any thing; but feeding upon the immortal food, ye will feel yourselves supported, and carried over him by your Father and your God, who is over all, blessed for ever! Who is the virtue of all creatures, the wisdom of all things; all holy praises be unto the holy, glorious Lord God for ever!

G. F.

XVI.

To all you, my dear friends, who have tasted of the immediate, working power of the Lord, and do find an alteration in your minds, and do see from whence virtue doth come, and strength, that doth renew the inward man, and doth refresh you; which draws you in love to forsake the world, and that which hath form and beauty in it to the eye of the world; and hath turned your minds within, who see your houses foul, and corruptions strong, and the way narrow and straight, which leads to life eternal; to you all I say, wait upon God in that which is pure. Though you see little, and know little, and have little, and see your emptiness, and see your nakedness, and barrenness, and unfruitfulness, and see the hardness of your hearts, and your own unworthiness; it is the light, that discovers all this, and the love of God to you, and it is that which is immediate, but the dark understanding cannot comprehend it. So, wait upon God in that which is pure, in your measure, and stand still in it every one, to see your saviour, to make you free from that which the light doth discover to you to be evil. For the voice of the bridegroom is heard in our land; and Christ is come amongst the prisoners, to visit them in the prison houses; they have all hopes of releasement and free pardon, and to come out freely, for the debt is paid; wait for the manifestation of it, and he that comes out of prison shall reign.

So, meet together all ye that fear the Lord God, and think upon his name, his mercies endure for ever; his mercies are in temptations and troubles, his mercies are in afflictions, in reproaches, and in scorns. Therefore rejoice, ye simple ones, who love simplicity, and meet and wait together to receive strength and wisdom from the Lord God; and in departing from sin and evil, ye will be able to speak to the praise of the Lord. And meeting and waiting in his power, which ye have received, in it all to improve your measure that God hath given you; for ye never improve your measure, so long as ye rely upon any visible thing without you; but when ye come alone to wait upon God, ye shall every one have a reward according to your deserts, and every one your penny, who are called into the vineyard to labour. Therefore be faithful to God, and mind that which is committed to you, as

faithful servants, labouring in love; some threshing, and some ploughing, and some to keep the sheep. He that can receive this let him. And all to watch over one another in the spirit of God. So God Almighty bless, guide, and prosper you unto his kingdom, where there is no tribulation. When your minds run into any thing outwardly, without the power, it covers and veils the pure in you. G. F.

XVII.

Dear Friends,—Prize your time, and the love of the Lord to your souls above all things; and mind that light in you, that shows you sin and evil. Which checks you, when you speak an evil word, and tells you, that ye should not be proud, nor wanton, nor fashion yourselves like unto the world; for the fashion of this world passeth away. And if ye hearken to that, it will keep you in humbleness of mind, and lowliness of heart, and turn your minds within, to wait upon the Lord, to be guided by it; and bring you to lay aside all sin and evil, and keep you faithful to the Lord; and bring you to wait on him for teaching, till an entrance thereof be made to your souls, and refreshment come to them from the presence of the Lord. There is your teacher, the light, obeying it; there is your condemnation, disobeying it. If ye hearken to the light in you, it will not suffer you to conform to the evil ways, customs, fashions, delights, and vanities of the world; but lead you to purity, to holiness, to uprightness, even up to the Lord. Dear hearts, hearken to it, to be guided by it. For if ye love the light, ye love Christ; if ye hate that, ye hate Christ. Therefore in the name of the Lord Jesus Christ consider of it; and the Lord open your understandings to know him. G. F.

XVIII.

All dear Friends every where, who have tasted of the everlasting power, and are made partakers of his divine nature, be faithful, and dwell in that which is pure. And take heed of the world's evil ways, words, worships, customs, and fashions; neither let fair speeches draw you out, nor hard speeches trouble you and make you afraid: but fear the Lord God of heaven and earth, who by his mighty power upholds all things. And be bold in the power of truth, and valiant for it upon the earth; treading, triumphing over, and trampling all deceit under foot, inward and outward; having done it in yourselves in particular, ye have power over the world in general. And meet together every where, and keep the unity of the spirit, which is the bond of peace; which circumciseth inwardly, and puts off the body of sin, and baptizeth all into one body with one spirit. And being written all i

one another's hearts, have all one voice, and the pure language of truth, where in all plainness of speech, things may be spoken in nakedness of heart one unto another, in the eternal unity in the one spirit, which draws off and weans you from all things, that are created and external, (which fade and pass away,) up to God, the fountain of life, and head of all things; to whom be glory, wisdom, riches, and honour, God blessed for ever! Who hath blessed us, and given to us eternal life, and this life is in his son; and he that hath the son, hath the Father also. And that which the world doth profess and make a trade withal, the saints do enjoy and possess; which the world doth not know, but in the letter.

And all Friends and brethren, in what ye know, be faithful, rejoicing and praising the Lord with all thankfulness, that the wise God should call you, and elect you. Oh! dwell in love in your hearts to God, and one to another! And the God of love and life keep you all in his power, and love, and spirit to himself, that ye may all be kept pure, and stand pure and clean before him. The work and harvest of the Lord is great. My prayers to God are for you, that ye may be faithful, and be kept faithful in the work. G. F.

XIX.

Dear and tender Friends,—My love is to you all in the truth of God; and my prayers and soul's desire are to God, that ye may be kept in the simplicity of the truth in Christ Jesus, growing up in the power of his resurrection, and be made conformable to his death, and have fellowship with him in his sufferings; and that all your hearts may be knit together in love, and in one spirit to God, and be kept out of all the world's evil customs, fashions, words, works, manners, ordinances, and commandments, which will all perish, which the world holdeth up in the carnal mind, and the carnal man doth act them. For whatsoever is seen with a carnal eye, is carnal. See, if ye do find something in your understandings made manifest, which is eternal, to guide your minds out of all external things, which wither away, and fade. For the cross is to the carnal mind; your carnal minds going into the carnal and earthly things, or your eyes and lusts into the earth, where lightness, rashness, crossness, bitterness, and presumption are, then the tongue will run at random, and is at liberty; and he that hath not power over his own tongue, his religion is vain, and the light mind ruleth. But the light within, which doth convince thee, will show thee, when the mind goeth forth; and show thee the daily cross, which is to crucify that carnal mind; for the carnal mind minds carnal things; and the cross is to the will of man, for it shall never enter.

Therefore give not way to your wills, nor busy yourselves nor

minds with needless and careless words, or such things, for they will veil you, and draw your minds from God. But keep within. And when they shall say, 'lo here,' or 'lo there is Christ,' go not forth; for Christ is within you. And they are seducers and antichrists, which draw your minds out from the teaching within you. For the measure is within, and the light of God is within, and the pearl is within you, which is hid; and the word of God is within you, and ye are the temples of God; and God hath said, he will dwell in you, and walk in you. And then what need ye go to the idols' temples without you? The true church (the saints) is in God; but the imitation of the church is in the world, without God. The seducers are in the world; antichrists and deceivers are in the world, and false prophets are in the world; and covetousness is in the world; and all hypocrisy, and all heresy, and dissimulation, and all pride, and looking for honour is in the world; and he that seeketh for it, is of the devil. And all idle, foolish jesting, and all light, vain talking, which are not seemly nor convenient, are in the world.

Therefore lay aside all filthiness and superfluity of naughtiness, and fear God, and give glory to him, and worship not the beast; for the beast and the false prophet must be cast into the lake of fire. The true figures and types were outward, and visible to the outward eye and mind; but the carnal mind is to be taken away, and destroyed. For the figures did type forth the substance; when the substance was come, the figures were taken away, and types were ended. And the (false) imitations of Christ and of God are in the world; and the vain worships of the world are the worships of the beast, and are not of God. For 'God is a spirit; and he that worships him, must worship him in spirit and truth.' The beastly nature in man and woman holdeth up the beast, and his customs and worships; and the plagues of God are to be poured upon the beast, and all them that worship the beast and false prophet. And they that abide in the truth, worship not the beast inwardly, nor outwardly, but deny all the beast's worships and false prophets', and worship God in spirit and truth. And they which do not abide in the truth, hold up the beast's worship, and the false prophets'; and they that do so, shall have their portion together. Plagues will be poured upon such.

And ye that know God, dwell in the truth, and tread upon the deceit; for God will be glorified alone. To whom be glory and honour for ever! Amen. G. F.

XX.

To all my dear brethren, whom the God of power hath with his eternal light, and discovered unto you his way of

brought you out of the dark ways, wherein ye have walked; which dark ways all the world walk in. But where the pure light of God is witnessed, it guides to himself. The light is but one, which leads out of darkness and the dark world, into the world which is without end. Therefore all Friends and brethren in the eternal truth of God, walk in it up to God, and be not sayers only, nor backsliders; for the backslider is a sayer, and not a doer, and there ariseth ambition, pride and presumption out of that nature. But dwell in the pure light, which God hath made manifest to you in your understanding, and turn your minds to him, and walk as children of the light, and of the day, and be not drunken in any thing, nor run to extremes in any thing; but be moderate and patient. Wait for the presence of the great God, and our Lord and saviour Jesus Christ; and be not so childish as to be tossed with men's words without life. And run not out after others' liberties, which they have got in their notions; for thou that dost so, wilt not abide in the truth; and so thou mayst come to be shaken, and shake others, who look at words. But wait every one in particular, (in the measure that God hath given you,) upon God, in the fear of God, then your hearts will be kept clean; and this is the sure way. And wait all to have the son made manifest in you, and the son alone to set you free in yourselves in particular; and all that are made free by the son, are one. But the first nature, that would have liberty, must go into captivity; which they that live in their carnal reasoning, seek freedom for. But here is man deceived in his first birth.

But ye all, in whom the immortal seed is brought to light, who are raised up to sit in heavenly places with Christ Jesus, and are become children of the day, walk as children of the day, and as children of the light, and 'let your light so shine before men, that they may glorify your Father, which is in heaven.' All loving the light, ye love the one thing, which gathers your hearts together to the fountain of light and life; and walking in it, ye have unity one with another, and the 'blood of Jesus Christ cleanseth you from all sin.' The knowledge of the letter, which you formerly got into your notions and comprehensions, the dark mind gave dark meanings to it, and so kept you in the broad way; but now wait all to have the same spirit manifested in your understandings, which was in them who gave forth the scriptures, who were come out of the broad way, holy men of God, who had escaped the pollutions of the world. And if every particular of you know not a principle within, which is of God, to guide you to wait upon God, ye are still in your own knowledge, which is brutish and sensual. But waiting all upon God in that which is of God, ye are kept open to receive the teachings of God. And the pure wisdom and

knowledge is that, which comes from above, which is to know God, and Jesus Christ, the way, which is hidden from the world; and to walk out of your own ways, and out of your own thoughts. And dwelling in that which is pure, up to God, it commands your own reason to keep silent, and to cast your own thoughts out: and dwelling in that which is pure, it discovereth all this. So dwelling in the spirit, it keepeth all your hearts to God. To whom be all praise, honour, and glory for ever! G. F.

From Judge Fell's in Lancashire, the 31st of 11th month, 1652.

XXI.—*To Friends at Kendal.*

To that of God in you I speak, that ye may watch over the weak, and see how the plants of the Lord grow. And walk in the joy and love of the truth, serving God with joyfulness of heart; and to you this is the word of the Lord. And keep all that is bad, down and out with the light, which condemns all ungodliness; so keep all that out, which is for condemnation; that ye may be preserved clean and pure, that out of condemnation ye may be kept, and walk in the living light. So God Almighty be with you all! And I charge you to read this among the brethren, and these words mind with the light, that no looseness be amongst you; but own and be obedient to the commands of the Lord, that ye may stand out of, and above all the contrary commands of man. And so farewell. G. F.

XXII.

O Friends! keep close to the light in you, and do not look forth at words that proceed from a vain and light mind; but at the power of words. For the words of God, that proceed from him, are powerful and mighty in operation, to the throwing down of all the strong holds of the man of sin. The Lord is coming in power, to gather his chosen ones to himself, and to judge and condemn the wicked one for evermore. He will plague the beast, and burn the whore, and plague and torment the disobedient, and rebellious, and backsliders very sore. Therefore, ye that know the voice of the Lord, hearken to it, and see how ye stand in his fear, and how ye are brought into the obedience of the truth. And take heed of looking forth at man; but keep close to the light in you, and see that your minds be kept close to that, and guided by that; and being guided by that, it will keep you clear and pure to receive the teaching of the Lord. Have salt in yourselves, and let your words be few and seasoned, that they may be savoury. And watch over one another in love, and walk in wisdom, and sobriety, and gravity, and sincerity, in purity, and cleanness. And keep free from deceit, and have no fellowship with the unfruitful words of darkness, but rather reprove

them. And be faithful to the Lord; walk so that the world may be confounded and ashamed, when they speak evil of you, as evil doers; walking in humbleness, lowliness, and uprightness before them, it will take away all just occasion of speaking evil against the truth. And be bold and valiant for the truth, and press forward, towards the mark of the prize of the high calling of God in Christ Jesus, and let no man take your crown.

Dear Friends, watch over one another in love, and stir up that which is pure in one another, and exhort one another daily. And the Lord keep you all in his fear, and in his obedience now and evermore!

G. F.

XXIII.

Friends,—Fear not the powers of darkness, but keep your meetings, and meet in that which keeps you over them; and in the power of God ye will have unity.

And dwell in love and unity one with another, and know one another in the power of an endless life, which doth not change. And know the second Adam, the Lord from heaven, which is above the first Adam, the earthly, where all strife and transgression is. And all Friends every where, be faithful in the life and power of God, and keep your meetings (above all the world) in that which changes not, that nothing but Christ may reign among you, the power of God, and wisdom of God, the sanctification and redemption; that the just over all may reign, and the seed of God may have the dominion in you all; that with that ye may all be ordered to the glory of God, and kept in the bond of peace, and reign in the love of God, (which is out of the iniquity, and rejoiceth not in it,) which thinks no evil. And have this love shed abroad in all your hearts, and feel it abiding in you; which love of God edifies the body. And know the word of God abiding in you, which was in the beginning, and brings to the beginning; which word being ingrafted, it saves the soul, and hammers down, and throws down, and burns up that which wars against it.

G. F.

XXIV.

To all Friends every where, dwell in the truth, and walk in the love of the truth, in patience, and every one in your measure keep your habitations, and learn that good lesson of Jesus Christ, to be low and meek in heart, giving no occasion to the adversary by evil doing. But walk all honestly and uprightly; for the upright and meek in heart know God, and God delights in the upright and righteous. And walking in uprighteousness, ye will be bold as lions, resisting the wicked with your

spiritual weapons, not by bloody hands, as the wicked are tearing and rending the just that dwell in the truth. For the lions want, and hunger, and rage; but ye that fear the Lord, shall want no good thing; and they that wait upon the Lord, he will give them their hearts desire. I witness the words of the Lord to be true, praised be his name! Oh! Friends, dwell in the fear of the Lord, and take heed of presumption, that your minds run not out into vanity and lightness, that the world may not take occasion, and the truth suffer. But every one keep your habitation where God hath called you; and take heed of deceit, and form nothing in your own wills or minds, but grow up in the inner man, (putting off the old man with his deeds,) as trees of righteousness, which the Lord hath planted, growing in wisdom and understanding to do the will of God, and not your own wills. He that doth the will of God, abideth in that which endureth for ever, and seeth all flesh to be as grass, and the glory of the world to pass away. Wo unto you proud men, who compass the earth, to set your nests on high! all your gods of gold and silver must perish, and that mind that holds them up must perish. But all Friends, mind that which is eternal, which gathers your hearts together up to the Lord, and lets you see that ye are written in one another's hearts; meet together every where, growing up in the spirit to the Lord, the fountain of life, the head of all things, God blessed for ever! Let not hard words trouble you, nor fair speeches win you; but dwell in the power of truth, in the mighty God, and have salt in yourselves to savour all words, and to stand against all the wiles of the devil, in the mighty power of God.

For God hath raised up his own seed in his saints, which seed, Christ, is but one in all, and spreads over all, and throughout all; and we now are through him come to have dominion and power over the evil one, and to tread upon that which hath been too strong for us, the enemy of our peace, and the enemy of our unity with God and one with another. So in that, which is raised up in us, which trampleth upon the earthly, dark power, have we unity with God, and fellowship with his son, and unity one with another; so are known to one another in that, which none, who are of the world, knoweth. So our life is hid, and our happiness, joy, and delight hid from all, who are ruled and governed by the prince of the air, from under whose dominion and government we are redeemed by the only redeemer Christ Jesus, not with corruptible things, neither is our redemption of man, nor by man, nor according to the will of man, but contrary to man's will. And so, our unity and fellowship with vain man are lost, and all his evil ways are now turned into enmity; and all his profession is now found to be deceit, and in all his fairest pretences lodgeth cruelty; and the bottom and ground of all his knowledge of God and Christ is found sandy, and cannot en-

dure the tempest. For being brought off from that foundation, and having suffered the loss of all, which seemed beautiful upon the sand, (which was there builded according to that wisdom which was not eternal, but was earthly, upon which the curse of God was, and yet doth remain, where it is standing,) we declare against that bottom and foundation, by the power of God, in that light of Christ, which discovers all false foundations, and makes manifest all sandy bottoms, which man hath builded upon. For where the only true seed takes root, there all man's plants and plantations are plucked up; for there the earth, in which the earthly plants grow, is broken up, ploughed up, and ripped up, and all things made manifest, which have lain hid in it. For in the earth dwell all the noisome creatures, and the evil beasts, which are hurtful to the creation: for in the earth the devil dwells and walks; but the earth being ploughed up, he is made manifest, and the seat of his dwelling is broken up. That mind, which doth speak of God, but lives not, dwells not, nor abides in the fear of God, that mind must suffer, and pass under the judgment of God, for the curse of God is upon that mind: for that mind is earthly, and of the earth, upon which the curse of God is. And that mind may talk of God, and speak of God, but not in union with God, nor from enjoyment of God in the spirit, nor from having purchased the knowledge of him through death and sufferings; but from hear-say of him, and from custom and tradition. But the true fear of God doth destroy that mind, which speaks of him, but doth not live in his fear: and that mind is raised up, which doth abide in his fear; and this is acceptable sacrifice, which is pure, clean, holy, and without spot. Then that which knows God, speaks of him, which hath purchased the true knowledge of him through suffering; and to such there is no condemnation, but joy and peace. And this mind sings true praises to God, the other in hypocrisy; and therefore the wo is unto it. And this mind is stayed upon God, the other is gadding after the creatures, committing fornication with other lovers; and speaks of God, but is not subject to God, and must pass through condemnation. G. F.

XXV.—*To Friends in the Truth.*

Friends, the love of God is to you, the springs are opening, and the plants are refreshing with the living waters. Now friends, walk in the truth, as ye have received it; and wait in that which keeps you in the yea and nay, in the pure communication, in the good manners. In the pure conversation over all the world ye will reign, whose conversation is in heaven; and here the world ye will judge, walking in the life. And ye which turn from the light, which Jesus Christ hath enlightened

you withal, here are the corrupt manners, the evil communication, the filthy conversation, which with the light are all to be condemned. Ye which turn from the light, are in Esau's nature, and choosing the earth, there is profaneness: therefore take heed to the light, and wait to receive power from God, to stand against that which the light discovers to be evil. And ye who are turned from the light, which Jesus Christ hath enlightened you withal, and do turn to the hireling priests who are changeable, from the priest who never changes, ye walk in Judas' steps, and wo will be your end; ye had better never have been born, ye are betrayers of the just. Ye that turn from the light, ye turn from Christ, as Judas did; and ye that walk in the light, ye walk after Christ, and he is your way; but ye that turn from it to the hireling priests, Judas is your way, which is destruction. And ye that turn from the light, turn from the command of God; Cain is your way. And ye that turn from the spirit, Balaam is your way. And ye that get up into presumption, Core is your way, which leads into self-separation. And this fruit will wither, which is natural knowledge, which is seen with the light, and is to be condemned with the light, which never withers, which is the condemnation of the world; which all the children of the light walk in. Walking in which light, it will bring you to receive Christ, from whence it comes. Here is the way to salvation; and as many as receive him, to them he gives power to become the sons of God. And the son of God is but one in all, male and female; and the light of God is but one. So all walk in it, to receive the son; in which light is the unity, which brings to fellowship with the Father and the son. And the oneness is in the light, as the Father and the son are one, and brings you to where he is, out of the world, from the world, and not to be of the world. Therefore walk in the light, which is all the world's condemnation, even them of the highest religion, who act contrary to the light. And to you this is given forth from the word of the living God. And thou that lovest thy soul, love the light, to wait for Christ, the saviour of thy soul: and ye that hear the word, wait in the light, which comes from the word, which leads up to the word which was in the beginning, which breaks the world to pieces that lies in wickedness, and burns it as with a fire; and divides asunder the precious from the vile. This is the word, which makes all clean, which is received into the heart; and this is the word of faith which we preach: and the world preaches the words without, being out of the life, and in the brutish knowledge, which is condemned of God, and by all who are of God, that have (and are in) the life of the holy scriptures. Therefore I charge you all in the presence of the living God, to wait in the light which comes from Christ, that with it ye may receive the life; that with the light and life, which are one, ye may come to have the scrip-

tures opened to you, which were given forth from the light. And so all the world, who have not the light guiding their understandings, nor the life, but are strangers to it, there are the sects, there are the many opinions, there is the heresy, which makes a profession of the letter declared from the light, but are out of the life; with the light all this is condemned: and the children of light are in unity, in that which gave forth the holy scriptures. And so to you all this testimony is from the word of God.

This is to be read among all Friends every where; for this was I moved to send among you. G. F.

XXVI.—*Concerning Marriages.*

Friends,—All they who act contrary to the light which comes from Christ Jesus, and hate it, whose deeds are evil, and live in strife about words, and their minds are in earthly things, defrauding and wronging one another, they know when they do so, with the light which comes from Christ Jesus. So this light, which lets them see and know, when they act contrary to it, with this light are they condemned. And all that do act contrary to the light, and do join together in marriage contrary to the light, and are joined with that which is contrary to the light, this is their condemnation, the light, which leads to God. But who are joined together with the light, are joined together in God; and let no man put them asunder. Here is the true joining; and there will be a clear testimony unto them, that God did move and command, and join them with his light, among all the children of light; and this marriage is honourable, and the bed not defiled. And whom God doth move, and command, and join together, it was and is by his power.

G. F.

XXVII.

To all my dear Friends and brethren every where. He that hath the son of God, hath life; all that have not the son of God, have not life. The son of God is he which makes free from all sin, and is come to destroy the works of the devil, and to make us conformable to his image, and the image of the devil to deface and destroy, and the image of God to renew us up in; and so to bring us to walk in righteousness. Praises be unto the glorious God for ever, who has sent his son into the world, to take away the sins of the world. The lamb of God, the son of God, is but one in all his males and females, sons and daughters, and they all are one in Christ and Christ one in them all. And all Friends, walk worthy of your calling in all holiness, for holiness becomes the saints;

without holiness no man shall see the Lord. And every one improve your talents, labouring in the vineyard, dressing the Lord's vineyard, that ye may be found the faithful servants, who are as good servants, and walking all in love to God, and one to another. And know one another in the spirit which is immortal; for all other knowledge in the flesh veils the pure, and hinders your discerning. There will arise tares out of that ground, whence that love springs. Therefore dwell all in the pure spirit of God, and walking therein, it will teach you every one in particular, to know God the Father of spirits, and all to stand naked and bare, and uncovered before the living Lord God. For wo is to every one, that is covered, but not with the spirit of the Lord; and who are covered, and not with his spirit, will not stand in his counsel. But all ye who are uncovered, walking in the spirit of the Lord God, it will keep you all in his counsel to stand uncovered before the Lord, bare and naked, to receive instruction and counsel from him. So God Almighty be with you all! The dew of heaven is falling upon you to water the tender plants; and the blessing of God be amongst you, which showers down amongst you! The heavenly joy fill your hearts, and comfort you in the inward man in all tribulations. The glorious light is shining, the immortal is bringing forth out of death, the prisoners have hope of their pardon, the debt being paid, and they freely purchased by Christ's blood, and he into the prison houses is come, that the prisoners begin to sing in hope of their eternal freedom, for joy of heart leaping, and the dumb tongue shall sing praises. And the arrows of the Almighty are shooting against the wicked. Therefore be bold and valiant for the truth, triumph over all the deceivers, and trample upon their deceits.

G. F.

XXVIII.

To all you, that are enlightened with the light that comes from Jesus, to it take heed, which leads into the right course of nature, which who act contrary to it, go out of the right course of nature into drunkenness, rashness, lying, blaspheming, deceit, and uncleanness. All this is out of the right course of nature, and leads out of the right course of nature, and destroys it, and is to be condemned with that which leads to the glory of the first body, and leads nature into its right course and right being, which man was in before he fell. G. F.

XXIX.—*Concerning Tithes.*

Friends,—The counsel of the living God to you all is, that ye may come to discern the ministers of God and Christ from the ministers of

the world, that have gotten the scriptures for their cloak, and with them make a colour to deceive, and tell you, 'that they are the ministers of Jesus Christ, and Christ hath sent them;' who sue you at the law, and hale you before magistrates for tithes and maintenance, when they do you no work, nor have ye hired them. Yet they come and tell you, 'the workman is worthy of his meat, and the labourer is worthy of his hire.' Here the custom of sin hath taken away the sense; they are so accustomed to it. But praised be the Lord God, who hath given us his light, and with it all such are seen, comprehended, and judged; and to such we cannot give tithes, nor hire, who do us no work, whom we have not hired; for it is contrary to scripture and Christ's doctrine, and to that of God in our consciences. It is not for the saving of the earth (for it is the Lord's, and the fulness of it) that we do not pay the priests' tithes; for if we should, we should uphold the first priesthood, and its office, who had their storehouses, to put the tithes into that were given them; and then all the widows, fatherless, and strangers came, and were to be filled in the priest's gate, and the priests were to minister it out of the storehouse; as ye may read in Malachi and the book of Moses, who received a law from God, and gave it forth to the priests to receive tithes. So with the light, which Christ Jesus hath given us, with it we come to witness him, the unchangeable priest, and see the change of the first priesthood, and the change of the law also, by which the priest received the tithes; as ye may read Heb. vii. So we do witness the new testament, and the new covenant, and the everlasting priest, (praised be God!) and do confess Christ Jesus come in the flesh. And all ye that would have us to give priests' tithes, and would compel us so to do, ye are they that do oppose Christ's doctrine and commands to his disciples, 'Freely ye have received, freely give;' and do not own the unchangeable priest's being come to teach his people: ye are against the unchangeable priest's office; ye are against the new covenant, and new testament. And so we cannot uphold tithes, and such as take tithes, who act against Christ Jesus' commands, and deny him to be come in the flesh, in life, doctrine, and power. So, we that suffer our goods to be spoiled joyfully, it is for Christ's sake, the unchangeable priest, and for the new covenant's sake, and the new testament's sake. As the Hebrews did, who suffered their goods to be spoiled joyfully, and were a gazing-stock; and so we suffer now by the changeable priesthood, which takes tithes, as the people of God did then. But if we hire any man, and set him at work, we will give him his wages and his meat; but such dissemblers, as say, the scripture is their rule for it, and we neither hired nor set them at work, all such deceivers are denied, who take the scripture words, and make a cloak of them for their covetous practices. Nevertheless, if any minister of

Jesus Christ, or son, or daughter, or servant, which Jesus Christ sends forth, (who said, 'Freely ye have received, freely give,') comes to our houses, and ministers unto us spiritual things, we will set before him our carnal things; and he that soweth unto us spiritual things, it is the least, that we minister unto him of our carnal things. But he that sueth us at the law for means, and calleth me before courts and sessions, and telleth me, he is a minister of Christ, and Christ sent him, all such evil beasts (as the apostle speaks of) we deny, who mind earthly things, whose god is their belly, who serve not the Lord Jesus Christ, but their own bellies. But if any one come into our houses, (as aforesaid,) to preach the gospel to us, we shall set before them, and they shall eat freely, as Christ saith, 'Whatsoever they set before you, that eat.' But to give tithes to such as do not preach to us spiritual things, but deny Christ come in the flesh, and hold up things in the figure, all such we deny; and for the truth's sake do we suffer by such. And ye that have bought tithes to get gain thereby, to you we cannot pay tithes; ye are as bad as the priests to hold up such things, as were acted in the figure, and deny Christ come in the flesh. And though ye may say, give Cæsar his due, for a cloak, that cloak we deny. Nevertheless, if we be owing any thing to Cæsar, or to any ruler, or magistrate, or minister, he shall have his due. So, Cæsar shall have his due in his place; and the figure we own in its place, and Christ in his place.

G. F.

XXX.—*To a suffering Friend.*

Dear John, the everlasting arm of the Lord hold thee up, and break all thy bonds asunder, and set thee upon the rock on thy feet, in which thou mayst know his presence, and his everlasting, supreme power. And so the God of life be with thee! And pray for thy enemies, for the Lord to open them and their hearts, and see themselves and thee.

G. F.

XXXI.

Dear Friends,—Mind the steadfast guide to the Lord, where we do all meet in the eternal spirit, in oneness, all being baptized by it into one body, having one food, the eternal bread of life, which the immortal feed upon, and all made to drink into one spirit, which is the cup of the communion of the blood of our Lord Jesus Christ, which makes perfect, and redeems from all that is vain, fleshly, and earthly, up to God, who is holy, pure, spiritual, and eternal. And let not any of you in your desires wander from that which is pure in you; then your conditions will be kept clear and pure to see all things as they are, and a clear separation will be made from that which is of man, and of your

own, and that which is of God; and there will be a growing up in that which is pure. And so, be low in your minds, waiting for the coming of our Lord Jesus Christ in you all, who is Lord over all, to be Lord over all in you. And so the Lord God of power keep you all! Farewell.

G. F.

XXXII.—*To Friends, that their minds go not out from the spirit of God.*

Friends,—When your minds go forth from the pure spirit of God, and are drawn out from it, there the image of God comes to be lost, in those whose minds go out from the pure, to lust after that which is in the fall, which may appear like truth in the notion; in that nature, out of the truth, lodgeth the enchanter and sorcerer. To speak of truth, when ye are moved, it is a cross to the will; if ye live in the truth which ye speak, ye live in the cross to your own wills. For that which joins with the earthly will, goes out from God, and that which is pure; and so makes a place for the enchanter and sorcerer, and the airy spirit, to lodge in; whereby a grave is made for the just, and the partition wall between God and man standing. Death comes to reign, and the grave hath the victory over such; and in the airy spirit lodgeth the enchanter, which the Lord will rebuke. Dwell in the pure and immortal, and wait upon the living God, to have your hope renewed, and to be renewed again into the image of God, and the image of the devil defaced, and the prince of the air cast out; for he lodgeth in the mind that doth despair, and in that mind that doth presume.

So, dwell in the light, and wait upon God to have the image of God renewed; and all come to witness yourselves to be restored by Christ Jesus into the image of God, and to be made by him like to God, pure, holy, perfect, and righteous. This was witnessed, this is witnessed, and this will be witnessed measurably with thousands, who are growing up out of the fall, and coming up out of the grave. Let not the lust go out to any thing which is mortal, to be servant thereto; but mind the joining to the life. Here ye are kept in the image of God. Not but that ye may use the creatures lawfully, but being kept in the image of God, ye are kept as kings over all the creatures, and over the creation; here ye will see all things, and by whom they stand. To the pure all things are pure, being in the image of God above all the creatures below, not worshipping the host of heaven, nor being in bondage to the creatures, nor minding any thing in comparison of that which is immortal, which joins you unto the Lord; and all that speak here, in that which is immortal, are joining unto the Lord. But that nature keep out, and that judge, which is mortal, which will join to the harlot, the

fleshy; from all that there is to be a separation. And here (as ye are brought by the power of God) the gate is seen that stands open; which gate is shut from all mortal eyes. And all the wonderers are here seen, who inquire after new things and novelties; but the 'wise man satisfies not the fool.' For that part is above the pure, if it be not kept in the cross; which, not being wrought out, will join to the flesh, and so become one with the harlot. And such join together to put Christ to death afresh.

So, therefore, dwell in that which is pure and eternal, which guides the mind to God; here is perfect peace to those whose minds are stayed upon the Lord: which, if the mind goeth from, there the peace is lost; and there getteth in the light, airy spirit in that nature. And if the mind go back, to fetch up things again, and speak them forth, there will lodge the airy spirit too, though there may be true experiences; and if the life speak them forth, by which they were opened, it keeps down the airy spirit.

Therefore mind the substance, that keeps you in your present conditions, and that which doth disobey or rebel against the word of the Lord, in that nature lodgeth the airy spirit; and that which hearkens to things that are spoken out of the life, without, that lets in the devil. And so, ye come to be possessed with evil thoughts, and doubts, and carnal reasonings, and bondage, and troubles; these things in you will rest, until the life be risen again within, to cast all that forth, which the earthly ear and mind hath let in. Now, if ye hearken diligently, ye will learn your safeguard, and judge forth that which is not pure, which defiles; that the just may have the dominion. And here ye will see, what stains, and what defiles, and the pure eye and ear will be opened to hear God; and the wizzard, and the enchanter, and the sorcerer, and the soothsayer, all that will be kept out and judged. For none of that must live in Israel, where there is to be no transgression. For where they live, truth doth not; and where truth doth live, that doth not, but is all judged out. G. F.

XXXIII.—*To Friends, for all to wait and walk in the truth.*

All Friends and brethren every where, in the life and power of the Lord wait, and from it none walk; but that to the light of Christ in every one ye may be made manifest, that the fear and dread of the Lord may be in all your hearts, that nothing may reign but life itself. And so, all your meetings in every place keep, waiting in the light, which from Christ doth come, the saviour of your souls; that his presence in the midst ye may all feel, who are gathered together in his name and power in his light, (which is his name,) and from the world's

gatherings are turned. And if any be moved (who are turned to the light) with the power which comes from him, to any service for the Lord, to it be obedient; and ye will see Christ with you to the end of the world. But if any go, before they are moved, and so from the light walk, he is a stumbling block, and is to be judged and condemned by the light; and is out of the wisdom, and out of the fear, and soweth to the flesh, and reaps corruption, and by the light is condemned. For that answereth not the light in every man's conscience, neither doth it reach to the life, the spirit in prison; but it manifesteth weakness, and foolishness, and nakedness, which is from the light, and contrary to it. And such are stumbling blocks, and do not answer the witness of God in the conscience.

Therefore wait all in the light, for to receive the power from him who is not of the world, that ye may be preserved from nakedness and weakness. For that which goes from the light, and is not guided with it, runs into the lust; and there is the slothful, which is to be judged, and that that will offend, to which the wo is; for it answereth not that of God in the conscience: neither is it honourable, nor of good report; for that which is honourable, and of good report, answereth that which is of God, and answereth the light of Christ in every man in the world with wisdom, which from the light doth come, even from him by whom the world was made.

Therefore all Friends, this is a charge to you all, and a command to you all in the presence of the living God: 'In the light, life, and power, and wisdom of God walk,' that to that of God in every one ye may be manifested in the sight of God, and it may be your witness, that ye are of God, in every man's conscience, which witnesseth against the world, and for him who is not of the world. And wait all in the light for the wisdom by which all things were made, with it to use all the Lord's creatures to his glory, (and none to stumble one another about the creatures, for that is not from the light,) for which end they were created, and with the wisdom by which they were made, ye may be kept out of the misuse of them, in the image of God, that ye may come to see, that the 'earth is the Lord's, and the fulness thereof,' and the earth may come to yield her increase, and to enjoy her sabbaths; and all such that walk contrary to the light, may be turned to the light, that with the light they may see and condemn that which is contrary to it. So that in the wisdom of God ye may all be kept, and in the fear of the Lord and his righteousness established; which is far from oppression, where all bonds of iniquity are broken, and the prince of darkness judged out, and the Prince of peace reigns, under whose dominion keep and walk. And all that cause strife, are to be condemned and shut out,

which have their eye without, and are condemned by the light, the god of the world having blinded the eye of the unbeliever.

Therefore, ye believers in the light, wait in the wisdom, that with it and in it ye may be ordered to the glory of God, that among you nothing may reign, but light, and life, and wisdom, and power, the dread and fear of the Lord be among you, and truth and righteousness reign; which will answer the light of Christ in every man. And all that is contrary, let it be condemned with the light which comes from him by which the world was made, who was before the world was, who 'lighteth every man, that cometh into the world.' Though they believe not in it, yet ye may answer the light in every man, though it be their condemnation.

So being kept in the light, which cometh from him by whom the world was made, who was before it was made, ye come to receive the wisdom by which all things were made, and with it to order and use them to the glory of God. For that which is not from the light, nor from the wisdom, is the offender, which is to be condemned with the light which comes from the life; and to it in you all take heed, that your hearts may be joined together to God, and all that is contrary condemned. And so, the Lord God Almighty preserve and keep you all in wisdom!

P. S.—Friends, a warning from the Lord to you all, in wisdom to walk, that ye may adorn every one, what ye profess, that the measure of God's spirit in every one ye may answer. And know the Lord to guide your understandings, and let his wisdom be justified by you all, and ye in the measure of the spirit of God in unity kept; that ye may see righteousness spring and flourish among you, and no deceit stand, nor nothing that is deceitful; but with the eternal judge it down, and keep it down, that nothing may live that is for the sword, which would defile the land. Therefore in that which is eternal, dwell, as a royal priesthood, in that which comes from him by whom the world was made; who to all your souls is a Friend, from whence the refreshing is received. So the Lord God Almighty preserve and keep you all, that in his life, dread, and power ye may be preserved. G. F.

XXXIV.

Friends, I do warn you in the presence of the living God, not to speak the things of God out of the fear of God, at random, in a presumptuous mind; for proud boasters are excluded out of the kingdom of God, and with the light of Christ condemned, and with the life, that gave forth the scriptures, are they judged. Therefore to you this is

the word of the Lord, in the light, which Christ hath enlightened every one of you withal, wait in it, and love it, and ye shall have the light of life; and it will bring you to stand in the counsel of God, and keep you from all wicked ways. And with it ye will see all the enchanters, false prophets, who speak a divination of their own brain, whose minds are turned from the light of Christ; with this light are they condemned. All whose minds are turned from it, and hate it, whose deeds are evil, with this light are they condemned; though they may make a profession of the words which proceeded from the light, from them who lived in it, and walked in it. So they that turn from it, and hate this light, making a profession of their words that dwelt in it, and hate them that walk in the light now, (Oh, high deceit!) all such are to be condemned with the light. And such that hate the light, and deny it, though they may profess the words, that did proceed from the life, and be full of them, they turn no people from their wicked ways; for in the counsel of God they stand not. For they were in the counsel of God, who gave forth the scriptures, who were in the life of them, from which the letter did proceed.

Therefore in the life, (every one in your measures,) wait and walk, which gave forth the scriptures, which will open them to you again; else you all I do deny, and ye are to be turned away from, as having the form, but not the power. And know the life of God in one another, and the power of God in one another; but that knowledge in the form without the life we deny, though it be never so finely painted, and the harlot be never so beautiful, who is turned from the light, which Christ hath enlightened withal. This is the harlot, who dresseth herself with the words that proceeded from the light, who persecuteth them who dwell in the light, who drinketh the blood of the saints, who dwell in the life which gave forth the scriptures. And with the words that proceeded from the light, doth she clothe herself, and is harlotted from the life; and all that she brings forth, is contrary to the light. So she is called the mother of harlots. But if ye love this light, and your minds be guided by it to see the face of Jesus, and him the head, then with this light ye will see all the harlots, and the mother of harlots, and where she is, and what she is joined to. The light is that, by which ye come to see; he that walketh in it, stumbleth not. But thou stumblest, who art turned from the light among the harlots. I charge you every one in the presence of the living God, to take heed to the light. It is your teacher, loving it; it is your condemnation, hating it.

G. F.

XXXV.—*To Friends in the Ministry.*

Stand up ye prophets of the Lord, for the truth upon the earth; quench not your prophecy, neither heed them that despise it; but in that stand which brings you through to the end. Heed not the eyes of the world, ye prophets of the Lord, but answer that in them all, which they have closed their eye to; that ye may to them tell of things to come, answering that of God in them that shall remain. Keep ye in your habitations, ye sons of God, that over all the contrary ye may reign. And ye daughters, to whom it is given to prophesy, keep within your own measure, seeing over that which is without, answering that of God in all. And despise not the prophecy, keep down that nature that would, which is the same as that is which acts contrary to that of God in them. Neither be lifted up in your openings and prophecies, lest ye depart from that which opened, and so come by the son of God to be judged, and bidden to depart as workers of iniquity; for a worker of iniquity is gone from that which leads to the son of God, who is the end of the prophets.

Quench not the spirit, by which ye may prove all things, and that which is good hold fast; for if the spirit be quenched, then light is put for darkness, and darkness for light, and evil is put for good, and good for evil. This is when the spirit is quenched, then cannot ye try all things, then cannot ye hold fast that which is good. For then ye cannot see good, when the spirit is quenched; but when the spirit is not quenched, then with the spirit ye may see the good, to take the good, and the evil to shun. And this brings to put a difference between the precious and the vile, the profane and the holy, the clean and the unclean; the spirit is it that proves all things. G. F.

XXXVI.

Friends,—Take your heavenly censers, and offer up your spiritual prayers to the Almighty God, and having heavenly fire in your censers, it will consume all false offerings and sacrifices, which are offered in the evil nature. G. F.

XXXVII.—*To Friends in Cumberland.*

Dear Friends, prize your heavenly calling, by which ye are called into holiness and righteousness, without which no one shall see the Lord. And let your conversation be, as becometh the gospel, the holy power of God, which is the gospel of Christ, the holy one, who suffered by the unholy ones. And keep in the lowly mind, and the humility of Christ, that the fruits of your good conversation, and translation, and

regeneration in your lives may appear, as a people redeemed from the pleasures of the flesh, and the spirit of the world, and the beggarly lusts; and that ye may obtain the promise of the eternal God, and the power of the truth, through the word in the heart, the hidden man, that ye may obtain victory over that which wars against your souls; through which ye may be arrayed and adorned, and by that ye may be preserved and kept from that which is not of the Father, (the lust of the flesh, the lust of the eye, and the pride of life,) in the simplicity and innocency of Christ Jesus, (over all the subtilty and feigned deceit,) through which ye may esteem nothing in comparison of that which is of God, and him above all, through Christ the light, the truth, the power of God manifested in you. And keep out of all false liberties, and that which would lead you out of the fear of God; and in that ye will be preserved in the sense of the power and the truth of God in your own hearts. In that every one watch, through which knowledge and virtue is ministered unto you, and peace from the God of virtue and peace. And keep out of all that which tends to strife, and whisperings, and backbitings, and tattlings, which draws from the witness, watch, and fear of God within, which leavens into the fleshly lusts and nature; and then that judges, and yet is in the same thing for which he judges others; which nature and judgment, are for judgment and condemnation. So be wise, and keep your first love; break not wedlock with the Lord Jesus Christ; keep your first habitation, keep your garments clean, for such as so do, they are blessed; that ye may shine as lights to the world, and be examples in virtue, righteousness, and holiness, walking in the truth in all patience and quietness, looking at the Lord, your strength, and Christ Jesus, the conqueror, and beyond all the hills and mountains; that ye may be a good savour to the Lord, having salt in your selves. Let your lamps be burning, and your lights shining, and then ye will see over all the unsavouriness that is in Adam's family in the fall, who live in Christ, the power of God, that never fell, and keep marriage with him the Holy One, the Just One, the light, the truth, and power of God, who makes an end of all unholiness. And so, walk in the righteousness, that your feet may be kept in the way of peace. And keep your tongues, and hands, and bodies, and lips, and minds, and words out of all that, which would defile and corrupt you, and bring you under the indignation and wrath of God, and his hand to be turned against you. So, keep in the fear of God, and keep in his truth which ye at first received, for truth never changes. And walk in the spirit, and then the lusts of the flesh will not be fulfilled, and then strife is kept out, that which would be high and get up, through which come strife and wars. So keep your fellowship in the spirit, in which is the unity and bond of peace, and the fruits of the

spirit will appear, righteousness, holiness, goodness, peace, soberness and gentleness, chastity and virtue, through which ye may have fruit to feed the hungry, and to relieve the sick and poor. For the unfruitful walk not in the spirit, and so bear not fruit; and so the curse comes, and briars, and misery. So, eye the Lord God in all things in the spirit, who is a spirit; in that ye may distinguish his things, and the things that are of your selves, and what is of men, and what is of God, and what to keep alive, and what must die. So be obedient to the spirit, and to the good power of God, that hath quickened you; and live in it, that ye may die no more, for that gives you life. For they that are made alive, and come to die again, and to be twice dead, and then come to be plucked up by the roots; such lie dead upon the earth, and corrupt it. So, let not the world, let not things visible draw your minds away from the Lord. Do not mind the body more than the Lord; do not forsake the Lord; but be of good faith in the truth of God, and live in it, then ye live in Christ Jesus, who is your way, who is your teacher, who is your prophet, who is your priest, who is the bishop of your immortal souls, Christ that never fell, nor never changed, nor never will change. And here ye come into the seed, the top stone, that is atop of the world set, and before the world was, who will remain when the world is gone; who was full of grace, and truth, and virtue, and life, by whom grace comes, that brings salvation, who is every one of your teacher in yourselves. So, know Christ the head and salvation, in which there is peace, and no condemnation; for the condemnation is upon them, that are out of the light. And so, live in unity in the light, before darkness and enmity was, in which ye have peace, and love to God, to Christ, and to one another. G. F.

XXXVIII.—*An Epistle to the travellers in the Lord's way, with a Testimony against the false prophets, and those that hold them up.*

Friends,—All are to receive your spiritual bread and water from the Father of life, by which ye may be strengthened and watered from the Father of life, in your passing and travelling on in your spiritual journey heartily and comfortably; that ye may come to your heavenly rest, being come and coming out of the great city of Sodom, towards the city of heavenly Jerusalem, where ye shall abide eternally for ever.

Reason not with flesh and blood, that shall never enter; take not counsel of that which draws thee nearer to carnal things, and draws thee to consult with carnal reason, and so draws thy eye and mind to visible things, and so brings thee to wander from going on thy journey; and if thou followest that, thou goest to death, hell, and destruction, and

to the pit and the snare, and that gets dominion over thee, and comes to rule over thee, which ought not. But every one wait in the pure spirit to guide you to God, then ye shall see the promise of God fulfilled in you, and the springs of life opened to you, and refreshment daily coming in from the Lord; and then ye will come to walk with the Lord, forsaking all, father, mother, wife, and children, lands, livings, and all. Here is joining to the Lord, as one spirit; and he that doth not forsake all, is not worthy of him. All who are in the first birth, and all who reason with flesh and blood, stand here, and are for persecuting them who are born of the spirit, that are passing out of this city, towards the city whose foundation and builder is God. For in that city the righteous ones are slain, by them who are of Cain's generation. All ye, who are got up into his steps, professing Christ and to be ministers of Christ, who stand in the envy, and have 'the chiefest place in the assemblies, and are called of men master,' which Christ forbids! lie down all for shame, who are in pride and oppression, and in the steps and places of the Pharisees, and have got a form of the words which the apostles said, and which Christ said, and have got it in three or four languages; the Lord hath discovered you now; the Lord God Almighty hath discovered you by his prophets and servants. All honour, and glory, and thanks be to him for ever, who now is come to rule alone in his saints. Rejoice, O all ye prophets and righteous ones! The beast, which made war with the lamb and the saints, the lamb hath got the victory over the beast, and the ten horns, which pushed at him. Powerful Father and eternal God, to thee alone be all glory, honour, and thanks for ever.

Now all ye teachers, and hearers that hold you up, I witness against you, that ye may be witnesses against yourselves, and that ye witness yourselves to be in Cain's generation, and in the generation of the false prophets, and antichrists, and seducers, (who have the form of godliness, but deny the power,) and in the generation of them that ever slew the righteous seed, as it will appear.

Now all people, take notice! who are they, that bear rule by their means? Who are the hirelings now, that the scriptures speak of? Who seek for their gain from their quarters now? Who feed themselves with the fat now? Who seek for the fleece, and clothe themselves with the wool now, and so make a prey of the people? Where are the hirelings now? The priests preach for hire, and the prophets prophesy for money. Who sue men at the law now, which Christ spake against; which the apostle speaks against, who was a minister of the living truth which testifies against all such practices? Who go in the way of Balaam now for gifts and rewards? Where are the covetous teachers now? Who are called of men master now? Who love the chiefest places of the assemblies now? Who go in long robes now? Who stand praying in the synagogues now, and speak a divination of their

own brain, which the wo was pronounced against by Christ Jesus, (the substance of all the prophecies,) who cried wo against all such Pharisees and false prophets? Who hale out of the synagogues now? Who stone and stock, prison and beat now, and hale before magistrates? This was the Jews' practice and religion, ye may say; the Jews did so. But the prophets of God testified against these things; and the apostles testified against all these practices. And Jesus Christ testified against all the evil works of the world; and all these practices were held up in Cain's generation. So, be ye witnesses that ye are here in the generation of the false prophets, and in the chair of them that spake a divination of their own brain, that are called of men masters; love the chiefest places in the assemblies; lay heavy burdens upon the people; of them that seek their gain from their quarters, and of them that go in the way of Balaam, and in the generation of Cain. Where any prophet comes to cry against any of you, ye seek to imprison him, or to destroy him, which Abel did not, (as ye may read,) but Cain, who was the first birth, whose sacrifice God had no respect to; no more hath God to your customary will-worships, praying and prayers, than to Cain's. For Cain's generation was and is the same that ever it was, and is not of the generation of the righteous. And except ye all be born again, ye cannot inherit the kingdom of God. So, here be ye witnesses against yourselves, that ye are in the generation of Cain, which ever slew the righteous seed; and in the generation of all the false prophets. Put it not far from you, as they did who put Christ to death. If thou hadst lived at that day, (thou mayst say,) thou wouldst not have put Christ to death. But thou shalt see the same nature in thee now, as was then. For now is the son of God come; and ye are of the same generation that they were, seeking to put him to death where he is manifest.

But the eternal, glorious God of heaven and earth, the same as ever he was, is manifesting himself in his sons and daughters, who are called out of that generation and worship. For he said, 'Come out from among them, be ye separate, touch no unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters;' and this we witness, and this is fulfilled. The generation of the wicked we know, and the generation of the faithful we know; here is a separation between the precious and the vile, between the holy and the profane. So all people, weigh and see, in what generation ye are! The generation of the righteous shall shine; the generation of the wicked are for the fire prepared, and to be turned into hell. Ye are the stubble; ye that are proud, are for the fire; ye that are wicked, ye are chaff that the wind drives to and fro; ye that are scorners, are turned from God; ye that are heathenish, know not God; and all that are heathen,

know not God; the Lord will render vengeance in flames of fire upon you. The mighty day of the Lord is coming, that shall burn as an oven. The fire is kindling in the earth, which shall burn up all, root and branch, head and tail; the Lord of hosts hath spoken it. The Lord God of power will reign. O happy day! praises! praises! Praise ye the Lord, ye righteous ones; sing praises to the Lord God Almighty for ever!

All ye liars and dissemblers ye must never inherit the holy city in that state. And all ye, who commit sin, and live in sin, know not God; and who are disobedient, and hold the truth in unrighteousness, the wrath of God abides upon you. All ye, that work iniquity, (and live and die in that,) are to depart from God, as cursed, to everlasting punishment; where then will ye find him, that ye talk of with your mouths, and call your saviour? Ye that live in your vain, wicked, profane ways, and take him to be your cloak, and say, ye are redeemed by him, and live in your wickedness, 'Go, ye cursed,' he will say, 'I know you not.' Plagues, wo, and misery will be poured upon you all. Let every one that nameth the name of the Lord, depart from iniquity. None can call him Lord, but by the holy ghost; and where the holy ghost is come, there he is Lord and king. This is witnessed in all his saints, where he is so; but in Cain's generation it is not, but these persecute it. But he is risen and come in his saints, who is Lord and king, who will reign over all the world, and bear the government upon his shoulders. For the Lord is king in his saints, he guards them, and guides them with his mighty power, and doth preserve his seed and children from the seed of evil doers, in his kingdom of glory and eternal rest, where they find joy, and peace, and rest eternal. All glory and praise be to the Lord God Almighty for ever! G. F.

XXXIX.—*To Friends in the North.*

All Friends in Westmoreland, Cumberland, Bishoprick, New Castle-side, Northumberland, and Lancashire,—Wait in the measure of the spirit of the living God, that with it all your minds may be guided up to the living God, and to it take heed, that ye may have dominion over these spirits that are in the earth; that in the spirit of the living God ye may all know one another, and with it come to reign over the world in the power of the mighty God, which upholds all things; and wait to receive wisdom from God, who created the creatures to his glory. And the Lord God Almighty keep you all in the spirit, and be with you all.

And all of you, live in the life, that with it ye may come to know the Father of life; and all being led with the spirit of the living God, the Lord's presence ye will enjoy; and all that is contrary, with it will

be judged. So the Lord God Almighty preserve you in that which is pure, up to himself, who is pure, to receive his wisdom, and that with it and in it, ye all may come to be ordered to his glory, who is God over all; to whom be all honour and glory, God blessed for ever; that with it ye may come to see the lamb of God, the saviour of your souls, who was, before the letter was. G. F.

XL.

Friends,—I warn and charge you all, to be faithful in the measure of the life of God, which he hath given you. And watch over one another, that with that which is pure ye may discern, and have unity with that which is pure. And take heed of any lightness and frowardness, which is contrary to that which is pure, but in that wait and dwell, which doth that judge in particular and general; that the garden of the Lord may be dressed, and ye in his wisdom preserved and kept. The mighty power of the Lord keep you all in his spirit, and with it up to himself, your hearts joined together! And see that ye meet together, and be led together in the spirit and in the power of the Lord; and that ye keep out of all men's evil wills, which are contrary to the power and light. This is the counsel of the Lord to you. G. F.

XLI.

Friends,—To you all this exhortation is from the word of the Lord: Dwell in the life, that with it ye may see the Father of life. And dwell in the light, with which light the world is condemned; which which light comprehends the world's wisdom; which light comprehends the world and their knowledge, and all the deceivers, which are entered into the world, (who are turned from the light,) with which light they are condemned, that is, the world, who hate the light, because their deeds are evil, and they will not bring their deeds to the light, because the light will reprove them, they hating it, and you that live in it. And all the deceivers, and all the antichrists, they are such as are turned from the light, which oppose Christ. To you all, my brethren, who dwell in the light, which is the condemnation of the world, and of all the deceivers, who are turned from the light; it is not possible, that those deceivers should deceive you, who are the elect, who dwell in the light, which comprehends the world. I do charge you all in the presence of the living God, to 'dwell in what ye speak and profess; and none to profess, what he doth not dwell in; and none to profess, what he is not; a sayer, and not a doer; such beget vain talkers. So, with the light all such are to be condemned from the life. So, I

charge you all in the presence of the living God, to dwell in the light, which is the world's condemnation, who hate it. Though they may profess all the words declared from them that were in the light of Christ, they hating the light in the particular, with the light, which never changes, are they and all their profession to be condemned, and wo is the end of it and them, from Christ, who is the light. Wherefore, to you I speak, friends, that dwell in the light, and love it, that to the light in all consciences of them that hate it, (which Christ Jesus doth enlighten them withal,) ye may be made manifest, which is the world's condemnation. In the light all Friends dwell, which comprehends the world, which is its condemnation. The highest religion to it must bend and bow; and all that is to be condemned, which is contrary to it. And all Friends, dwell in the light, which is eternal, which comprehends the world, that with it ye may comprehend the world; and rise up, and go on in the mighty power of God, as mighty men of war in the power and strength of the mighty God of life, the Lord of hosts, who is with you, your shield, buckler, and defence, and armour, who arms you over all the wicked to reign, triumph, and trample. God Almighty bless you, and prosper his work, that to the light in all consciences ye may be made manifest, to the measure of God, which is pure, which is given to every one; that with it all may see what is contrary to God. And to you this is from the word of God. G. F.

XLII.—*To Friends, concerning the light, in which they may see their saviour, and the deceivers.*

To all Friends every where, scattered abroad: in the light dwell which comes from Christ, that with it ye may see Christ your saviour; that ye may grow up in him. For they who are in him, are new creatures; and 'old things are passed away, and all things are become new.' And who are in him, are led by the spirit, to them there is no condemnation; but they dwell in that which doth condemn the world, and with the light see the deceivers, and the antichrists, which are entered into the world. And such teachers as bear rule by their means; and such as seek for the fleece, and make a prey upon the people, and are hirelings, and such as go in the way of Cain, and run greedily after the error of Balaam; and such as are called of men master, and stand praying in the synagogues, and have the chief seats in the assemblies, all which are in the world, who by those that dwelt in the light, were cried against; for it did them condemn, and all such as speak a divination of their own brain, and are filthy dreamers, who use their tongues, and steal the words from their neighbours; with the light, the world and all these aforesaid are comprehended, and all that is in it; and all

they that hate it, and all the antichrists that oppose it, and all the false prophets and deceivers, that are turned from it, with the light are comprehended, and with the light are condemned, and all that are turned from it and hate it.

'I am the light of the world,' saith Christ, and he doth enlighten every one that cometh into the world; and he that loves the light, and walks in the light, receives the light of life: and the other, he hates the light, because his deeds are evil, and the light doth reprove him. And this is the condemnation, that light is come into the world, in which light, they that love it, walk; which is the condemnation of him that hates it. And all the antichrists, and all the false prophets, and all the deceivers, the beast, and the well-favoured harlot, all these are seen with the light to be in that nature, acting contrary to the light; and with the light are they comprehended, and by the light condemned.

For he is not an antichrist, that walks in the light that comes from Christ; he is no deceiver, that walks in the light that comes from Christ. Many deceivers are entered into the world. The world hates the light, and deceivers are turned from the light, and the antichrists they are turned from the light, therefore they oppose it, and some of them call it a natural conscience, a natural light; and such put the letter for the light. But with the light, which never changes, (which was before the world was,) are these deceivers seen, where they enter into the world. For many deceivers are entered into the world, and the false prophets are entered into the world; the world hates the light, and if it were possible, they would deceive the elect. But in the light the elect do dwell, which the antichrists, deceivers, and false prophets are turned from, into the world, that hate the light: that light which they do hate, the children of light dwell in, the elect. So it is not possible, that the antichrists and deceivers, that are entered into the world, that hate the light, should deceive the elect, who dwell in the light which they hate; which light doth them all comprehend, and the world; which light was before the world was, and is the world's condemnation; in which light the elect walk. And here it is not possible, that they that dwell in the light should be deceived, which comprehends the world, and is the world's condemnation. Which light shall bring every tongue to confess, and every knee to bow: when the judgments of God come upon them, it shall make them confess, that the judgments of God are just. G. F.

XLIII.

To all my dear brethren, the flock of God every where; keep together in the power up to God, and none be discouraged or disheartened

at the enemies without, which are without God in the world; but be bold all in the power of truth, triumphing over the world. Hold your freedom, and keep and stand fast in it, that ye may be armed with wisdom, and furnished against your enemies, who are wiser in their generation than the children of light. But the wisdom of the Most High is spreading, and making itself manifest in your hearts, by which ye may comprehend the world's wisdom, the world's worship and knowledge. And waiting in that which is pure, it will lead you into that which was before the world was, before the false worship was, before the seducers were, before the antichrist was, and before the outward temple was, and false prophet and hirelings: and here ye will comprehend the world, and what is done in the world. Therefore every one keep your habitation, abide the trial, and abide the day, and stand fast in your freedom, so far as Christ hath made you free; free from man's will and commandments, which imbondageth; free from the fashions and lusts of the world, the fleshly will, which bondageth and burdens the pure. And to you that cannot witness this, wait, and mind the pure, and then the burden will be easy; and wait for redemption and salvation, to make it so. And your strength is, to stand still, that ye may receive refreshings; that ye may know, how to wait, and how to walk before God, by the spirit of God within you. So God Almighty be with you, and keep you up to himself under his own dominion, from under the dominion of satan, that ye may trample him under your feet.

And Friends every where, meet together, treading and trampling all the deceit under your feet; and watch over one another in that which is eternal, and see every one, that your words be from the eternal life. Examine and search with that which is eternal, which speaks to that which is in prison in others. And ye that are led forth to exhort, or to reprove, do it with all diligence, taking all opportunities, reproving that which devours the creation, and thereby destroys the very human reason. For the truth doth preserve every thing in its place. And all meet together every where, and in your meetings wait upon the Lord; and take heed of forming words, but mind the power, and know that which is eternal, which will keep you all in unity, walking in the spirit, and will let you see the 'Lord near you, and amongst you.' So, God Almighty be with you, and multiply you, and give you the dew of heaven, the heavenly dew, the living mercies, (which nourisheth the tender plants, which causeth them to grow, bud, and bring forth,) and water you with his blessings. So, the Lord God of power be with you all, my dear hearts! I am with you in the spirit, and in the love of your God, your Father and mine. The Lord God prosper, guide, and protect you, and bring you all into his kingdom of glory, you who are

elected, called, chosen and faithful, who are the lambs. God Almighty bless you, and keep you all, my dear hearts! The love of God is love past knowledge, which bears all things, endures all things, hopes all things, envieth not, thinketh no evil. And the love of God is the ground of all true love in your hearts, which casts out the love of the world, and the enmity, which was begotten betwixt you and God. 'He that believes, is born of God; and he that is born of God, overcomes the world.' So, fare ye all well, and God Almighty bless and prosper you. G. F.

And all ye Friends, that wait in that which is pure in itself, which cannot lie, which doth not change, wait upon God, for God doth not change, and let all flesh be silent before the Lord, that the life may speak in all; then the mouth of the Lord is known, and God is exalted and glorified with his own work, which he brings forth. And meet together therein every where, and mind that which gathers you, and wait on that which is pure, which gathers you out of the world's nature, disposition, conversation, churches, forms, and customs, which will knit your hearts together up to God. That which gathers you out of all these, is the spirit of the Lord, which will gather you up to him, who is the Father of spirits; that ye may be able to judge, and discern, and confound all the deceit in the world, and grow up to be as kings, and suffer nothing to reign in you but what is in the life eternal. And beware of speaking in the presence of the Lord, except your words be from the eternal life, the eternal word of God, else it doth not profit, nor build up, nor edify. So, God Almighty be with you all in your meetings, that ye may see him to be your head, king, and Lord over all. To you all, who are enlightened with the light of the spirit, that is the light which shows you sin and evil, and your evil deeds and actings, and the deceit and false-heartedness; it will teach you holiness, walking in it, and bring you into unity; and it will draw your minds up to God, and in it ye will see more light. But hating the light, there is your condemnation. G. F.

XLIV.

All Friends, wait upon the unlimited power and spirit of the Lord, which baptizes into one body: where ye will have all unity in that which crucifies the flesh, and mortifies all evil desires, and puts off the body of sin, the old man with his deeds, and circumcises without hands, and joins together your hearts up to God, from whence the living mercies come, from the living God alone, who is God over all, blessed for ever. To that in every one of your consciences do I appeal and

speak, to the measure that God hath given, the light; loving it, and taking heed to it, and waiting in it for power from God, it will guide you to the Father of light, in which ye will have all unity; and hating the light it will be your condemnation. Oh! wait, wait upon the living God to nourish the tender plant in you, that ye may bring forth fruits of righteousness unto God, for he accepts such, and none else. Therefore wait upon God, he hath a pure seed among you. Let your waiting be in the light; and mind that he is a wise man whose eye is in his head, which is Christ, the end of all priests, the end of the outward temple: and the fool's eye is abroad, after many priests, and they are led away with conceivings, and divers temptations. Therefore in the light wait, where ye will see all deceits within and without. For it is a sin to enter into temptations; but it is no sin to be tempted. Christ was tempted, but he entered not into the temptation. Therefore in the fear of the Lord wait and watch. The light is that, which lets thee see sin, and evil, and temptations; which if thou enter into, the light will be thy condemnation; then thy heart will not be right towards God. But in the light of God all wait, which will bring you to see where wisdom's gate is; the fear of the Lord is the beginning of it. Pure wisdom is let out of the treasury into the pure heart, which sees God; and fearing the living God, it keeps the heart pure and clean, to receive the wisdom from the treasury freely, who doth not upbraid. And as ye depart from evil and iniquity, he breaks the bonds by showing mercy; and then the understanding grows pure and clear. So in the power of the Lord God fare ye well.

And the Lord God of power keep you all in his measure up to himself, from and above all the world's evil ways, baits, customs, and teachings, to trample upon them in his power; that wisdom may be justified of you all, and ye may be preserved, and God glorified. To whom be all glory, honour, and thanks over all, God blessed for ever!

Read these among all my brethren and friends, and send it abroad to Friends, that ye may all know the power of the living God in one another, not in words, but in power. So farewell.

G. F.

XLV.—*Concerning the heirs of the kingdom of God, and how Christ was, and his saints are tempted.*

They are the heirs of the kingdom of God, and of the generation of God, that live out of the kingdom of the wicked world, (up to God, in the seed, which all the promises of God are to,) following after Christ, who was in Egypt, and passed out of Egypt, the house of darkness. And he was in the wilderness, and there he was tempted to lust after the crea-

true; he was tempted to make himself away; he was tempted to worship the devil, (to bow down and worship him.) He is the captain of our salvation; he is gone before, he endured the cross, he despised the shame, he suffered the contradiction of sinners, for the glory that was set before him, he hath won the crown. He hath overcome Egypt, and he hath fulfilled the law, he hath overcome the world, he hath overcome the temptations; he is able to succour all who are tempted. It is no sin to be tempted, but to enter into the temptation, that is sin. He is the head of the body, he is the head of the church, who hath blotted out the ordinances and traditions of men; who is the end of the daily sacrifice; who is the end of the Levitical priesthood; he is the end of all outward temples, who is the substance of the prophets, for they all witnessed of him. He is ascended above all principalities and powers.

Now, to all dear ones, the same seed, which is Christ, the same spirit is now manifest, as ever was; the same world is now, as ever was; the same temptations, and the same devil, and the same vain worship of the world, twining into another form and colour. And Jesus Christ is the way, the truth, and the life, the door, that all must pass through, and he it is, that opens it; the same door that ever was, the same Christ yesterday, to day, and for ever. And all who follow Christ, the seed, and are of his generation, and are brought out of Egypt, the house of darkness, and from under the law, the righteousness of the law is fulfilled in them; who walk not after the flesh, but after the spirit, (as the apostle saith,) which we do witness. And the seed's generation hath passed through the wilderness, where they have been tempted to lust after the creature. Ye that have been in the wilderness, can witness this with me, and the same temptations, even to despair, and to make themselves away. The devil, before he would go out of his kingdom, he would destroy all. But look at the captain Jesus Christ, who hath passed before, who was tempted (the captain of our salvation) with the same temptations to worship the devil; and that if thou wouldst worship the devil, thou shouldst have the glory of the world; if not, be called a devil, as Christ was, and be called a mad man, as he was; and that none followed him, but a cursed people, (as they said.) And they that worship the devil, gave those titles to him. And thou shalt lose thy good name, and be a laughing stock to them that worship the devil, and as a derision among them, and a mark for every one of them to shoot at, and the drunkards to make songs of. This is the portion of them, who deny the worship of the world, and the glory, and the favour, and the evil fashions thereof, and cannot fashion themselves to it; who are tempted to all these things. But it is no sin to be tempted; but standing in the power of the Almighty God, ye will be enabled to stand against, and above all the wiles of satan. So dwell in the power

of Almighty God, which carries through the wilderness, and through temptations to the end, and gets the victory over all the carnal ordinances, and commands, and traditions of men; and he that overcomes, ascends above them all. And he that overcomes, shall sit down with Christ in his throne. So, every one must witness Christ born in them, passing through death to him, through the world, through the law, through temptations, through the wilderness, and out of the world; and the son of God ye will witness to arise, who doth overcome, who was born of God. And the same spirit, that raised up Jesus Christ, the same spirit raiseth you up, and quickeneth your mortal bodies; and he that hath not the same, is none of his.

So, examine yourselves, and see if ye have fellowship with Christ in his sufferings, and be brought to be comformable to him in his death, and to have fellowship with him in his temptations and reproaches, and buffetings, and scornings, and the contradiction of sinners, and to be spit upon, as he was; and he that hath fellowship with him in his sufferings, shall have fellowship with him in his glory. And he that doth confess him in this dark world, him will he confess before his Father, and his angels; and he that doth deny him in this world, him he will deny before his Father and his angels in the world to come.

Now to all you who are convinced, and have your understandings enlightened, and the worship of the world doth appear to you to be contrary to the worship of God and Christ in spirit, and all the prophets and apostles, who worshipped the living God in newness of life, in the second birth, beware ye enter not into the temptation, to lust after the creature, and give not way to the lazy, dreaming mind, for it enters into the temptations. So there thou wilt be polluted with the pollutions of the world; then thou wilt be tempted to despair, and the devil there gets power upon thee, if thou enter into temptations, and follow thy imaginations in going from the light of Christ within thee. And then thou judgest with evil thoughts; and he will come with his instruments, his evil angels, to tempt thee from God's worship to the false worship, or else thou wilt lose thy credit or good name, or thy place, or thy authority, where thou art, except thou wilt bow to him. And every one will stare at thee, and thou wilt be gazed at, and wondered at. So if thy mind go from the light, and out of the fear of the Lord, then thou wilt consult with flesh and blood, which must never enter into the kingdom of God, and that carnal reason must never enter. And then thou wilt take counsel of the harlot, and so the eye of thy mind will be turned out from God, and so thou goest under the power of the prince of the air, which rules and reigns in the children of disobedience, and so under the dominion of satan. And then, though thou hast the praise of the world, and the glory of the world; yet disobeying that,

which should have led thee into the kingdom of God, and from under the dominion of satan, thy latter end will be worse than thy beginning. And in the world there thou mayst have thy honour, and the fleshly man is nourished, and thy glory and renown may grow again among the fleshly ones, who are gone out from God, and have disobeyed the light in them, which should have led them from under the dominion of satan, (under whose dominion they are now,) up to God, where there is joy eternal, where there are riches and glory eternal, and where there is comfort eternal; whose kingdom is for ever, whose dominion is an everlasting dominion. But thou, who forsakest the right way, goest into eternal destruction. Wo, wo is to thee! For the love of the world is an enemy to God; and he that loveth the world, the love of the Father is not in him. And thou, who settest thy hand to the plough, and lookest back, art not fit for the kingdom of God.

And all who can witness the second birth, and are born again, know the promises of God in and to the seed are yea and amen; and ye coming out of that which was in time, ye come up to God, who was before time was. This is a mystery, he that can receive it let him; and he that hath an ear to hear it, let him hear what the spirit saith. Abel was the second birth, he was no murderer, nor no sinner; for God called him. And God saw no iniquity in Jacob, but Esau the first, is hated, and not perfect. And except ye be born again, ye cannot enter into the kingdom of God. Flesh and blood shall not inherit the kingdom of God. And 'he that is born of God, sins not, because the seed of God remains in him, neither can he sin, because he is born of God.' And 'he that is born of God overcomes the world;' he that is born of God, is not of this world. And he that is born of God testifies against all the works of the world, and the wickedness of it; and he that is born of God, doth not commit sin. He that committeth sin is of the devil, and hath not seen God at any time. Hereby are the children of God made manifest from the children of the devil; for he that sins is of the devil, and knows not God. For this purpose was the son of God made manifest, to destroy the works of the devil; and he that doth righteousness, is righteous, even as he is righteous. And they that were of the second birth, were taught of God, and needed no man to teach them; and were come into the everlasting covenant. And those are the second birth, who are born again of the immortal seed by the will of God, and not by the will of man. And as many as received Christ, he gave power to them to become the sons of God, which are not born by the will of man, but by the will of God; not by water only, but by water and the spirit.

G. F.

XLVI.

To all Friends who are in the unity, which is in the light; walk in the light. It is one light that doth convince you all; and one Christ, that doth call all to repentance, up to himself the one head, which is Christ. The wise man's eye is in his head, who changeth the mind, and calleth from above to that which lies below; it is he alone that gives faith, and all who are in this faith are one. It is one power that raiseth up the seed; and your faith being out of words, in the power, ye are all one, and that seed is one; and ye are all one, if ye be ten thousand; which seed is one, which is Christ, and he is the master, which is one: and all the brethren who are in the spirit, are one. Ye have all one eye, which is the light; one fire, which consumes all which the light discovers to be evil; and one spirit, which baptizes all into the one body, where there is no confusion, but pureness and oneness. Therefore all Friends, mind the oneness, and that which keeps you in the oneness and unity, it is that which keeps you out of the world; and this one light leads you out of darkness into the everlasting day, where ye see the church of God. But living in the darkness, and following that mind, it leads into the world's assemblies, who have the letter of the saints' words, but live out of the life, smiting at one another, fighting for the husks. But minding the light within, it leads you into the assemblies of the righteous, who are in the life. The kernel is to be found within, the husk is without, which the swine feed upon, but the pearl is hid from them; and the swine and the dogs would devour them in whom the pearl is found. They are outsides, who feed upon outsides. God that made the world, and all things therein, seeing he is the Lord of heaven and earth, dwells not in temples made with hands, and hath made all nations of men, that dwell upon the face of the earth, of one blood, and hath appointed the times and seasons, and hath given to every one a measure according to their ability. God hath given ability to every one according to their measure, (that are faithful to it,) and here is the righteousness of God received, and the wrath of God revealed upon the children of disobedience. The grace of God hath appeared upon all, which taught the saints to deny ungodliness, and teacheth us; which the world turns into wantonness, and walks despitefully against the spirit of grace; and yet tempts God and calls for grace. These are they that set up teachers without. And Christ saith, he is the light of the world, and hath enlightened every one that cometh into the world; and he that loves the light, brings his deeds to the light, to him there is no occcasion of stumbling; and this teaching guides to God, the Father of light. And the other, he hates the light, because the light will reprove him; here he knows his deeds are evil,

by the light. And this is the condemnation, that light is come into the world, and men love darkness rather than light. And here thou must become silent, O flesh, that temptest God to give thee a sight of thy sins; for Christ hath enlightened thee, and given thee a sight of thy sins, which shall be thy condemnation, hating it. For thou that hatest it, hast it. And it is thou, that puttest the letter for the light, which was given from the light, from them that walked in the light; but thou hating the light given thee, thou knowest not the conditions of them that had the light, but puttest darkness for light, and light for darkness; and so wo rests upon thee! It is thou that puttest evil for good, and the wo rests upon thee! And it is thou that art covered, and not with the spirit of the Lord. And it is thou that standest not in the counsel of the Lord, but followest thy own imaginations, that art turned out from God; and so the wo rests upon thee! And thy kingdom and crown is pride; and wo is to the king of pride! And thou art the wicked, that forgettest God, who must be turned into hell; and livest in perverseness, and art a child of disobedience, who disobeyest the light; and so the wrath of God rests upon thee. But who love the light, and walk in the light, Jesus Christ is their king, whose gospel is preached to every creature. For death having passed over all men, all in the first nature are children of wrath, and all in the second are children of God. The seed is sown upon all sorts of ground; upon the highway ground, thorny, and stony ground, and good ground. And Christ hath given to every one a measure, and ability according to his measure; he that improves not his measure, he hath the eye, and seeth not, and ear, and heareth not, and heart, and doth not understand. And he is the thief, that steals the apostles' words, and Christ's words. And is the drunkard who abides not in the light; gone from his measure, and so abides not in the doctrine of Christ. And this light shall be thy condemnation, when the book of conscience is opened, which should exercise your conscience, which will condemn you. And the wrath of God abides upon the children of disobedience. G. F.

XLVII.—*To Friends in Cumberland, Bishoprick, and Northumberland.*

All Friends every where, who with the light that never changeth, are convinced, and turned from darkness, in the light dwell, that ye may come to learn of Christ in the life, and with it know the movings of the spirit of life in you, that moves against all the works of death, and so works freedom. A measure of this living spirit and power being known in every one, and ye kept to it, with it ye are kept diligent, quick, and lively, to walk in the life; for it is the life that redeems,

which only overcomes, and gives an entrance into rest. Therefore every one of you know a measure of that spirit, which exerciseth meekness, truth, and faithfulness in you in power, which, as it is known, breaks the bonds of iniquity, and scatters the armies of the aliens; that ye may all know, what it is to follow the Lamb with joy and peace in your minds, your hearts upright to your guide. Take heed that none of you walk by imitation of others only. For though the way they walk in be good to them who are in the light, yet thou art in darkness, and knowest not whither thou goest, nor canst ever receive any strength from God to carry thee on in the way, nor reward for it; and thy fellowship is not with God in that way, but with men, and in this way thou canst not be cleansed, but in the end thy labour will be lost. And of this sort are they that turn back, and speak evil of the way of God, when the way of God they never came into, nor his life, peace, and power; that is a way they never knew. By these the offence comes, and the stumbling block, whereby many are offended: but wo to such by whom the offence comes!

And take heed of judging the measures of others, but every one mind your own; and there ye famish the busy minds and high conceits, and so peace springs up among you, and division is judged. And this know, that there are diversities of gifts, but one spirit, and unity therein to all who with it are guided. And though the way seems to thee diverse; yet judge not the way, lest thou judge the Lord, and knowest not that several ways (seeming to reason) hath God to bring his people out by; yet are all but one in the end. This is, that he may be looked to from all the 'ends of the earth, to be a guide and lawgiver;' and that none should judge before him. Deep is the mystery of godliness! Therefore silence all flesh, and see your own ways be clean; and as ye grow therein, the way of peace will be more prized by you, and the perfect bond ye will come to know. And all who are here established, shall stand in strength, when others fall on the right hand and on the left.

Dear friends, ye have long been convinced, and owned the Lord in word and form; and look for it, ye must be proved and tried, not only your faith and patience in persecution by the enemy without, (for that many of you have escaped,) but proved ye must all be with that which is nearer, even a falling away amongst yourselves. And it is good that the steadfastness of all should be known herein. For many are crept in unawares, who are 'self-ended, slow bellies, who love this world more than the cross of Christ, who are got high in the form, and have great swelling words,' which they can utter for their advantage in earthly things, deceiving the simple therewith, who are not yet got above the pollution of the world. And this was ordained of old, for the manifesting of him that is approved. And with that eye that leads

out of the fall, is he seen to be fallen, who hath got the saints' words to plead for that which is in the fall to uphold it. And here the oppressor would set his seat faster than before, the devil being now transformed into the likeness of an angel of light. And thus is the scripture fulfilled, 'My little children, this have I written to you, that when ye see this come to pass ye might not be amazed, as though some strange thing had befallen the church of God; but even the same that was of old, to prove you, and to perfect you against the devil: herein is he made manifest, that ye may know his wiles.' And great steadfastness shall it produce to all, who mind their standing upon Christ the rock, and have salt in themselves to savour withal. But that which will not come to the everlasting foundation, is apt to be tossed to and fro with airy spirits, who are now gone out into the world, to deceive such whose hearts look back after worldly things. Therefore stand with your minds girded up to God above the world, lest ye run in vain, and lose your crown; which none receives, but he that continues to the end. G. F.

Let this go to all the churches of the saints.

XLVIII.—*To Friends, concerning judging.*

Friends, to you all this is the word of the Lord: take heed of judging one another; judge not one another (I charge you in the presence of the Lord) with that which must be judged; neither lay open one another's weaknesses behind one another's backs; for thou that dost so, art one of Ham's family, which is under the curse. But every one of you in particular with the light of Christ, (which he hath enlightened you withal,) see yourselves, that self may be judged out with the light in every one. Now, all loving the light, here no self can stand, but it is judged with the light; and here all are in unity, and here no self-will can arise, nor no mastery; but all that is judged out. And let there be no backbiting amongst you; but in love, ye that dwell in the light and see clear, speak to the others, whose minds are gone from the light: else, as I said before, if ye do speak behind their backs, there will be the evil eye and filthy mind, which dare not speak to their faces. And so the same mind which doth condemn behind the back, is for condemnation; and so self should be judged first. Here ye will be kept watchful in the pure fear and love of God, and all self will be judged out from amongst you, which would be judging in secret; which is a work of darkness.

And take heed (I charge you all in the presence of the living God) of a feigned humility, and a feigned love, which is out of the light, and then that to use as a customary salutation, or a formal gesture; which

is all for condemnation, and to be kept out, being out of the covenant. So see that all your actings be in and from the light; here ye will be kept clean and pure, and will come to be sealed in the everlasting covenant of God, with the light which comes from Christ.

And again, I charge you all in the presence of the living God, not to suffer your minds to go out to contend with them who are not of the truth, in that which is out of the truth, both which are to be condemned with the truth. For the same mind will boast and get up, which is out of the truth and reaches at things in the comprehension, though it lives not in it, but is excluded out of the truth, and shall not enter; but is for condemnation. And so to you all this is the counsel of the Lord God of power and of peace, that in peace ye may be preserved to wait for the spirit of grace, and of wisdom, and of understanding.

And Friends all every where, met together, waiting upon the Lord, that your minds may be guided by the spirit of God up to God. And know the life of God in one another, which all, whose minds are abroad, are strangers to, and to the covenant of promise; for the covenant and promise of life is with and to the seed: and there is no sin, iniquity, or transgression in the covenant; for that is all judged, being out of the covenant of God. And therefore all wait, that ye all may come to witness the covenant of life made with your souls, and to find the witness, the seal of the spirit, that ye are sealed to God with, and that ye may all witness sin and transgression finished, and blotted out by Christ Jesus, the new covenant of God; and ye may all come to know the Lord, and to love the light, which Christ hath given you to teach you; then ye will witness the covenant, yea ten thousands will witness the covenant, Christ Jesus. For as the Lord said, 'I will give him for a covenant of light to the Gentiles, to open the blind eyes;' and so, this light doth open the eyes of the blind. All ye that were blind as the Gentiles, or the Jews, ye know, that with the light your eyes are opened, and ye do see the new covenant, the unchangeable priest, the unchangeable covenant. So in that which changeth not, dwell, that that which is changeable and wavering, may be judged and condemned with that which changeth not. And though the ministration of condemnation was and is glorious in its time, yet the ministration of the spirit exceedeth in glory, which changeth not; and there is no condemnation to them who are in Christ Jesus, the new covenant, who walk in the spirit. But who are in that which changeth, running into the changeable ways and works without, and are in that nature which hates the light, all such are for condemnation by the light, which is eternal, and never changeth. And all the beggarly lusts, traditions, and rudiments of men, which are acted in that nature, contrary to the light, are for condemnation by the light.

So dwelling all in the light, which is unchangeable, ye come to judge all the changeable ways and worships, that are variable and changeable, by that which comes from God, which changeth not; and with his light, which he hath given, all those things are judged. So dwelling in the judgment, ye will be filled full of mercy; for first judgment, and then mercy is to spread over all, that the just may rule over all.

And friends, I charge you all in the presence of the living God, let no evil communication, nor evil words proceed out of your mouths. And if ye find the root in you not taken away, that would act such things, dwell in the light which lets you see the evil communications, and with the light give judgment upon it in the particular, and first judge it there; for that is it which corrupts the good manners. And there are no good manners, but all is corrupted whilst there is evil communication, and all that profession is abomination to the Lord, whilst that stands. So, put away all filthy communication out of your mouths, and all wrath, unrighteousness, and ungodliness, with the light ye will see it all; and walking in the light, and loving it, ye may judge all that with the light, and with it come to know the good manners and pure communication. And walking in this light, it will keep out all evil communication from amongst you, for the corrupt manners are there, and proceed from that; and all the profession which is performed in that nature, whilst the evil communication is standing, is abomination, and for condemnation: for all the evil manners corrupt, and all their profession is corrupt and for the fire.

So, all walk in the light with which ye are enlightened, for it will teach you all the good manners and pure communication, and condemn all corrupt manners and corrupt communication; and so to have the heart and mind cleansed from all such things. And all walking in the light, ye have the besom; labour to sweep the land from all such corrupt manners and vain communication, and with the light all that comes to be judged down. So the light is the judge, and the condemnation; and in the light walk, and ye will shine.

And, my dear brethren in the covenant of life, keep to yea and nay, and (call the days,) First-day, Second-day, Third-day, Fourth-day, Fifth-day, Sixth-day, and Seventh-day, as they were given forth, and called by God in the beginning. The endless riches ye are made partakers of, and the endless inheritance ye are come to have a share of, heirs with Christ of the kingdom that never fadeth away; and 'ye that suffer with Christ, shall reign with Christ.' And to you all, friends, who are not come up to the covenant, and cannot witness that ye are come into it, and sealed, (by the spirit,) follow no image-makers, but the life guiding you, which is eternal, that will hew down all imaginations, and likenesses, and images, and image makers,

that the glorious God, the Father of life, may be exalted, the ground of all truth. And friends, none speak abroad, but as ye are moved of God with the spirit of the Lord, and to that be obedient, as faithful servants, that ye may enter into the joy of your Lord. And friends, I warn and charge you all, that there be no keeping of old things in store in the mind or memory, or heart-rising one against another, or backbiting among you, or speaking evil one of another; but judge that out by the light of Christ. And dwell in the life of God, then ye all in this life of God will have unity. And beware of, and not suffer that in you to contend which goeth out of the truth; but by the truth judge it out. And meet together every where, knowing one another in the spirit, and not in the flesh; and with the spirit of God wait upon God, the Father of spirits. And, friends, live not on that which is out of the truth, but all be kept low; that that which is pure of God, and comes from God, ye may live and feed upon. And that there be no feeding on feigned love, but on that which is pure and eternal, without mixture or stain; that all the other may be hewn down, and trampled upon, and trodden down, 'earth to the earth, dust to the dust;' that ye may all be kept pure, and in joy, waiting for the eternal riches from the eternal God. So all to know the ministry and prayer, which is from and in the spirit, and in it all are one; and by it all the contrary is judged. And take heed of pride, but by the eternal spirit keep all that down, and judge it. 'The sacrifices of the wicked are abomination to the Lord, and he hears not hypocrites; but the prayers of the righteous are heard.'

G. F.

XLIX.

Friends, dwell in the life and power of God, which doth teach you to deny yourselves, which keeps you from all strife, and from all deceit, that nothing may appear, but by the pure spirit it may be judged; and that by the spirit of God ye may all be kept up to him, who is a God of order, and not of confusion. For all who are in confusion, are in that nature that is contrary to the light, who are with it to be condemned. And so the God of life be with you all, that the fear of the Lord may be set in all your hearts, that the dread, terror, and fear of the Lord amongst you may remain, and faith from him ye may all come to receive, and love. And let love proceed one towards another, from the faith which purifies, that all actions may be brought to the light, that all deeds contrary to the light, may with it be condemned; that in peace and righteousness ye may all grow up in that which is eternal, guided to him who is eternal, taking all heed to the measure of God's grace, that with it your minds may be guided up to God, the Father

of life, and all your minds with the eternal kept to him, who is eternal. That the kingdom of God ye may all come to see, waiting in the light, taking heed to it, which calls to repentance, which informs your minds towards the kingdom of God, where there is no end, but love, joy, and peace for evermore. And wait in the light for power to remove the earthly part, that ye may all witness the kingdom, and joy in the holy ghost; that with the light your minds may be kept up to God, who is pure, and in it ye may all have unity, who in the light of life do walk. For who act contrary to the light, this is their condemnation. And let no unsavoury speeches, nor profaneness, nor looseness, nor idleness, nor filthiness be amongst you, but be diligent, serving the Lord in the light; for all that which is contrary to the light, with the light is to be condemned. And to you this is the word of the Lord, that with the spirit of the Lord, that comes from the Father of spirits, ye may all come to witness the spirit of promise, and set to your seals that God the Father of spirits is true. So in the name and power of the Lord Jesus Christ be ye all kept and preserved; and keep together, and meet together, that ye may grow in the measure of God's grace. G. F.

And dear Friends, in the eternal dwell, that as the plants of the Lord ye may grow; and who ye are the vineyard dressers, keep out the subtle and cunning foxes, who make their holes in the earth. If ye all dwell in the light, which was before the earth was, with it ye will preserve the tender plants.

And all Friends, in that which is pure, patiently wait to inherit the substance; and in that dwell which sees beyond the shadow, types, traditions, and evil lust. And dwell in the life, that ye may be nourished with living food, and be kept above the world in the light, that the son of God be not crucified afresh with that which turns from the light into the lust. So, all ye that have a sight of this, and are come hither, wait in the light, that ye may grow up in the living word, to comprehend the world; that every one of your souls may come to find its rest, where no burden is, and the travail in the will of man is ceased. For all those travails and burdens are among them that act contrary to the light, and the burden is their own, and the travail is their own; which is to be condemned with the light which leads up into life. And so the power of the mighty God of life be with you, which is raising up his living seed, and the seed is one, which is turning up the earth, and cleaving it asunder, and removing it out of its place, and bringing into the faith of Abraham, and to the God of Abraham. The Lord God be with you that dwell in the light, whose minds are turned towards Christ the way, from all that which Christ the light discovers to be evil. Ye children of the light, seek to turn many to the light

and to wisdom's gate bring them, that ye may all come to be door-keepers in the house of the Lord, and see what must be kept out of his house, and what to receive into the house; and own no sacrifice but that which is from the living, which is accepted of the Lord.

G. F.

L.

All Friends, dwell in that which is pure, and wait for the power of God to preserve you in that which is pure, up to God. And know the seed of God in one another, that the knowledge which is after the flesh may die; and know the power of God in one another. Let your faith stand in that which throws out the earthly nature, and the loftiness of man; which overturns the worldly wisdom and the carnal knowledge, which is brutish and devilish. Dwell in that which is pure, that ye may be able to discern, and savour, and comprehend that which is not pure; and wait in that which is pure, to have your minds guided thereby, which will let you see God, and show you your evil thoughts, and judge them; and is a cross to your evil desires, wills, and lusts. I say, dwell in that which is pure, which will guide you to God; but if ye lust, (as aforesaid,) then the pure is veiled, and the light mind speaks at random, with a drunken spirit, and not from the mouth of the Lord. And there lodgeth the dreamer, and the lying spirit, and the false prophet, and that which is like the truth but is not the truth; but dwelling in the truth, this will be discovered. And wait upon God in that which is pure, for the receiving of that which comes from God, which is living, which nourisheth up to everlasting life. So God Almighty be with you!

G. F.

LI.—*To Friends, concerning the cross of Christ, the power of God, that leads out of the world, to the world that is without end.*

The cross is to the carnal part, which is the ground of images, the ground of the seducers, and the ground of the false prophet and antichrist; the cross is to that ground, to the root and life of it. This being minded, which is pure and eternal, it makes a separation from all other lovers, and brings to God, and the ground of evil thoughts comes to be opened, and the cross is to that ground; which cross overturns the world in the heart. Which cross must be taken up by all, who follow Jesus Christ out of the world which hath an end, into the world which is without end; and all the evil things of the world must be denied. For 'who loves the world, the love of the Father is not in him;' but where the world is standing, the cross is not lived in. But

dwelling in the cross to the world, here the love of God is shed abroad in the heart, and the way is opened into the inheritance which fades not away; where nothing shall enter which is defiled. For God is not seen but in the eternal light whence all pure wisdom comes. This treasure is not seen but with the spiritual eye; nor received but with the pure in heart, and by those who dwell and abide in the eternal light. But the carnal heart may get the words from them who had received the wisdom, who dwelt in the fear of the Lord; but they who live without the fear, may get their words, and yet know not wisdom's gate, whence those words proceeded, having the old bottle. Watch all, therefore, and see what ye possess. For all who gave forth the holy scripture, who dwelt in the fear of God, they possessed the life which those words proceeded from; and the secrets of the Lord were with them. Therefore, all in your measure, which is of God, wait, that it may guide your minds up to God, and follow it, and not your evil desires, nor the lust of the world; for the fear of the Lord will keep your hearts clean, and the true wisdom will be with you in the pure heart: And every one that hath this light, which Christ hath enlightened them withal, the deeds that are evil, ye know to be so by the light; and this light will be their condemnation, ye know it. And all who witness this light, and love it, their eye is in their head, which is Christ, if they be ten thousands. G. F.

LII.—*To Friends in the North.*

All Friends in Westmoreland, Lancashire, Cumberland, Northumberland, Bishoprick, and about Newcastle, whose minds are turned to the light, meet together, and wait upon the Lord, and keep your several meetings in the light of Christ; that all your hearts may be joined together, and ye all kept in unity up to God, the Father of lights. The Lord God Almighty keep you and preserve you, that ye may all see the blessings of God; for the blessings of the Lord are among you. And that ye all with the light may know your minds kept up to God, to receive the wisdom of God, by which all things were made; that with it ye may come to order the creatures, and in the wisdom of God ye may be preserved to walk wisely. And that no deceit nor slothful spirits be amongst you, nor hangers-on, getting the form, &c. who speak what they are not; all such I do deny, and with the light all such are to be condemned. Such cumber the ground, and stain the earth, that it cannot enjoy her sabbaths, nor yield her increase. They that are so, and act contrary to the light, are by it to be condemned, and with it I do them deny, which light is one in all your consciences; that with the light your minds may be kept up to God, and all that which is contrary

may be condemned to the fire, which is for the fire. And I warn you all, in the presence of the living God, to take heed to the measure of the grace of God; that with it your minds may be kept up to God, and that ye may all come to profit in the spirit. And from you all God doth look for the fruits of that spirit, of which a manifestation is given you to profit withal. And to you this is the word of the Lord.

O friends! mind the seed of God, and the life of Christ. And take heed of being hurried with many thoughts, but live in that which goes over them all, that in it ye may reign, and live in the seed of God.

G. F.

LIII.—*Concerning the duty of all Friends in truth.*

All Friends every where, that have wives, or that have husbands, or that have children, or that have servants; or servants that have masters, or children that have parents, that are not Friends,—this is to you all, that are in the light, 'which lighteth every man that cometh into the world,' that they, that act contrary to the light, and believe not in it, who know not the word, and will not be won with the word, (speaking to them,) that your chaste conversation (ye walking in the light which comes from the word) may answer to the light in them, which they hate and walk contrary to; that your chaste conversation may judge them, and ye may win them by your chaste conversation, walking in the light, which answereth the light in them wherewith they are enlightened; which light comes from the word, which casteth down all that is contrary to it. That they that act contrary to the light, beholding your chaste conversation, and your good works, the light which they act contrary to may make them confess to your good conversation, and glorify your Father which is in heaven; who are born of the light, children of light. That ye may receive the wisdom from above, which is neither earthly, nor sensual, nor devilish, with which ye may be ordered to the glory of God, and with that order all that ye have to order. And to you this is the word of the Lord.

G. F.

Postscript.—'Honouring all men,' is reaching that of God in every man, for that brings to seek the honour of God; the other fades, and reacheth not to that of God in man; for the saints, which were to honour all men, were in that of God which reached to that of God in all men. And they that are not in the spirit of God, dishonour the son, and miscal men, honouring and setting up that which is out of the truth, which is to be trodden under foot.

G. F.

LIV.—*This is to be sent among Friends, who are in the light.*

All my dear brethren, babes of God, born of the immortal seed, whose dwelling is in the power that upholds all things, which power is made manifest, which hath brought you to him that was in the beginning, before the world was, and with the life to comprehend the world, and that which is in it, and what it is, and what it lies in. All my dear babes of God, who are in the arms of the Almighty, dwell in the light, that ye may be manifested to the light of God in all consciences, that to the light which is of God, people's minds may be directed, and they come to receive the life, and to witness it, that gave forth the scriptures; that with the light ye may see them who act contrary to the light, who are for the sword, who are for the hammer, and who are for the fire. Here not a deceiver shall stand, nor a false prophet, nor an antichrist, who oppose the light; but with the light all such are seen and comprehended. Which light is eternal, and was before the world was, which comprehends the world; which light is one in every man's conscience; which light is the condemnation of all that hate it, and of all that profession that is acted in that nature contrary to the light. My babes, dwell in the light, in the immortal seed of God, and grow up in it, and be clothed with Christ's zeal, having his mind; that with the light ye may see them who are turned from the light, and act contrary to the light, who with the light are to be condemned. And so all they that make a profession of the scriptures declared from the light, and act contrary to the light that comes from Christ Jesus, and yet profess his command, their zeal is without knowledge, and they will persecute. For they that are in the self righteousness, are in that nature that acts contrary to the light, who with the light are to be condemned; which light leads to Christ, and brings to witness him, the Lord of righteousness. Therefore dwell in the light, that to the light in all consciences ye may be made manifest, to turn them from the darkness to the light, and so to Christ, from whence it comes; that with the light every one may see their salvation, Christ Jesus, and so ye may bring every one to sit under the vine Christ Jesus, and bring every one into the light, which comprehends the world, which is the world's condemnation, and all them that hate it. And bring every one to the light, which condemns all evil deeds and works of darkness, and works of the flesh; that with the light they may all see, what shall enter into the kingdom of God, and what not. And bring all into the light, that they may see the false prophets, and the antichrists, and deceivers, which are all in that nature which acts contrary to the light; in which light is unity, with which light are they

all condemned. And to you this is the word of the Lord. And he who turns from the light, and gets the words of them that knew what they declared from the light, and makes a profession of them, his knowledge is brutish. But he who dwells in the light, and with the light sees Christ, his knowledge is from that which is eternal; with which light the other is condemned, who acts contrary to it, though he may have the words declared from it. And all who are turned from the light, and make a profession of the words declared from the light, and gather there a great deal of wisdom, yet their minds are turned into the earth, which is a seat for the devil; there is the sensualness, there is the devilishness, and earthliness, there is the wisdom that is from below, which is acted in that nature contrary to the light; with the light that is comprehended, and with the light that is condemned. That wisdom is from below. But the light leads the mind up to Christ, from whence it comes, to receive the wisdom which is from above, and condemns that which leads from the light, for that is pure and gentle which is from above; but the other is sensual, earthly, and devilish, perverse, and envious, and is with the light comprehended and condemned; which light is against the false prophet, whose words, knowledge, and wisdom is not from it. G. F.

LV.—*Concerning the spiritual warfare.*

The word of the Lord God to all my brethren, babes, and soldiers, that are in the spiritual warfare of our Lord Jesus Christ. Arm yourselves, like men of war, that ye may know, what to stand against. Spare not, pity not that which is for the sword (of the spirit,) plague, and famine, and set up truth, and confound the deceit, which stains the earth, and cumbers the ground. The dead stinks upon the earth, and with it the earth is stained, therefore bury it. And wait in the light which comes from Jesus, to be clothed with his zeal, to stand against all them who act contrary to the light which comes from Jesus, and yet profess the words declared from the light; which are sayers, but not doers. All such are to be trodden without the city under foot; and wo proceeds from the Lord against all such, and the stone is falling upon such, and fallen, to grind them to powder. Arm yourselves like men of war; the mighty power of God goes along with you, to enable you to stand over all the world, and (spiritually) to chain, to fetter, to bind, and to imprison, and to lead out of prison; to famish, to feed, and to make fat, and to bring into green pastures. So the name and power of the Lord Jesus Christ be with you! And go on in the work of the Lord, that ye may trample upon all deceit within and without. And all they who are gathered together with the light, and their minds turned to-

wards Christ Jesus, who doth enlighten them, that they may all see the Lord Jesus among them, their head, and they his branches; in the light waiting, and growing up in Christ Jesus, from whence it comes, they may bring forth fruit to the glory of his name. And all waiting and walking in the light, with it ye will see the Lord Jesus amongst you. And ye will see with the light all that hate it, who profess Christ Jesus' words declared from his light, and walk not in it; by his light are they, and all their profession, condemned. And to you this is the word of the Lord. G. F.

LVI.—*To call the minds out of the creatures.*

All friends of the Lord every where, whose minds are turned within towards the Lord, take heed and hearken to the light within you, which is the light of Christ and of God, which will call your minds to within, (as ye heed it,) which were abroad in the creatures; that by it your minds may be renewed, and by it turned to God, with that which is pure to worship the living God, the Lord of hosts, over all the creatures. That which calls your minds out of the lusts of the world, will call them out of the evil affections and desires, and turn you from them, and set your affections above. And the same which calls your minds out from the world's teachers, and the creatures, and to have your minds renewed, there your obedience is to be known and found; and there the image of God is renewed, and ye come to grow up into it. That which calls your minds out of the earth, turns them towards God, where the pure babe is born in the virgin mind; and the babe's food is known, and the children's bread witnessed, which comes from the living God, which nourisheth up to eternal life. Which babes and children receive their heavenly wisdom from above, from the pure, living God, and not from the earthly one; for that is trodden under foot with such. And all who hate this light, whose minds are abroad in the creatures, and in the image of the devil, they may get the saints' words, (who received their wisdom from above,) in their old nature and corruptible mind; but such are murderers of the just, enemies to the cross of Christ, in whom the prince of the air lodgeth, sons of perdition, betrayers of Christ. Therefore take heed to the light, which is oppressed with that nature; which light shall condemn (as it ariseth) all that evil nature, and shut it out, and turn it out of the house. And so ye will come to see the candle lighted, the house sweeping and swept, and then afterward the pure treasure will be found; and then the name of the eternal God will be exalted. And the same light that calls your minds, which were abroad, out of the world, the same turns them to God, the Father of light. Here the pure mind is known, and the pure God is

waited upon for wisdom from above; and the pure God is served night and day, and the peace which hath no end is enjoyed. For ye may have openings; but your minds going into the lusts of the flesh, here the affections are not mortified. Therefore, hearken to that, and take heed to that which calls your minds out of the vile affections, and the world's lusts, to have them renewed; the same will turn your minds to God, the same light will set your affections above, and bring you to wait for the pure wisdom from, God from on high, that it may be justified. Wait all in that which calls your minds inward, and turns them to God; and here is the cross witnessed, that the mind shall feed upon nothing but the pure light of God, and on the living food which comes from the living God.

So, the Lord God Almighty be with you all, and keep you all in his strength and power to his glory, over all the world, whose minds are called out of it, and turned to God, to worship the creator, and serve him, and not the creature. And the light of God, that calls your minds out of the creatures, turns them to God, to an endless being, joy, and peace. Here is a seeing God always present, who is not known to the world, whose minds are in the creatures, whose knowledge is in the flesh, and whose minds are not renewed. Therefore to you, whose minds are called out of the creatures, and out of the world and fading things, by the eternal light of God, the same eternal light which hath turned it and presented it to God, will bring you to see all these things, and those whose minds are abroad in the creatures; and so, judgment will be given upon that, and them who hate the light.

And, friends mind the seed of God, and dwell in it, which will bring you to reign over the world; and dwell in the power of the Lord, which will keep you clear in your understanding; that the seed of God may reign in you all, which is but one in all, which is Christ in the male and in the female, which seed the promise is to. Wait upon the Lord, to feel the just to reign over the unjust, and the seed of God to reign over the seed of the serpent, and to be the head, that all which is mortal, may die; for out of that will rise presumption. So fare ye well! And God Almighty bless, guide, and keep you all in his wisdom.

G. F.

LVII.—*To a Friend in distress, when the accuser had got in.*

In the time of thy weakness the accuser of the brethren is got in; therefore mind the seed of God to cast him out, and what may hinder thee from eating the things of the creation. So do not hear that, but mind the seed of the Lord, and thou wilt feel life and dominion.

G. F.

LVIII.

O Friends! look not out; for he that doth, is darkened. And take heed of lightness; take heed of the world, and of busying your minds with things not serviceable. A wise man's eye is in his head, but a fool's eye is gazing up and down. Oh! be valiant for the truth upon the earth, and tread upon the deceit! And keep to yea and nay; for he that hath not power over his own tongue, his religion is vain. And take heed of knowledge, for it puffeth up, but dwell in the truth, and be what ye speak; he that abideth not in the truth, is led by the evil one. Wait on the Lord, he will perfect his work amongst you; he that hearkens diligently to the teacher within, denieth all outward hireling teachers. He that is made the temple of the holy ghost, placeth no holiness in the world's temples. The teachers without exalt the carnal mind, but the teacher within destroyeth it. There is not a word in all the scripture to hold up the practice of sprinkling infants, nor the word sacrament, nor to hold up an hour glass, to preach by for an hour's time in a place; but the vain mind doth hold up many things, which Christ doth not command. Earth maketh masters, (amongst earthly men,) but let him that ruleth, rule in love; for the earth is the Lord's, and the fulness thereof. And he that laboureth, let him labour as to the Lord, in love. So let love be the head in all things, and then the Lord is exalted; then there is no eye service, but singleness of heart; then all that is done, is done as to the Lord. So be faithful in all things, and keep from the world's vain customs. Do not wear apparel, to gratify the proud mind, neither eat nor drink, to make yourselves wanton; for it was created for the health, and not for the lust, to be as servants to us, and we servants to God, to use all those things to his glory. To whom be praises, honour, and glory for evermore, who hath created all things to his glory, and so to be used and spent. Do not make profession to be seen outwardly, for Christ was condemned by the world, and the formal professors, and all his followers are as wonders to the world. Therefore marvel not if the world hate you, but rejoice. Look not back, but keep forward, knowing that the world is enmity with God. Ye that know the light, love one another, and dwell in it, and know one another in it. G. F.

LIX.—*An exhortation to Friends, not to make flesh their arm.*

Friends,—Make not flesh your arm by carnal reasonings, consultations, and disputings in that part which is above the innocent life, for that needs none to plead its cause, but God its Father, who will give you sufficient strength and wisdom at the same hour; the other shall and will fall before the enemies of the Lord. G. F.

LX.—*To Friends, to keep in the fear of the Lord.*

Friends,—Every particular, mind that which is pure of God in you, to guide you up to God, and to keep you in the fear of the Lord, that ye may receive refreshment from God alone in yourselves, and grow up in the inward man, nourished and strengthened by that which is immortal. And delight in that which shows you the deceit of your hearts, and judges that which is contrary to God, and be obedient to that which is pure; so ye will see the Lord God present with you, a daily help, his hand always ordering of you, and as a shepherd always keeping the dogs from his lambs, whom he feeds in green pastures, and waters with his heavenly dew of mercy, who makes them all fruitful. The cry of want and poverty shall be no more heard in the land of the living, but joy, gladness, and plenty. The wearied soul, that hath lain in the pit and in the mire, and lived in the clouds of temptation, and cried out for want of the Lord, shall cry plentious redemption, and say, God is our king, who fills heaven and earth, and the voice of our king is heard in our land. So fare ye well in the Lord! and the Lord God Almighty keep you and preserve you in his mighty power.

G. F.

LXI.

Friends,—Dwell all in the immortal seed of God, which is heir of the promise of God, and doth inherit the same; so every one of you know the promise of God your portion, and the power of God your portion, and the kingdom of God, that is everlasting, without end, and the power of an endless life; being heirs of that, come to inherit it, knowing it your portion, that ye may possess it, and increase in the same kingdom and power, and endless life. Here ye lay up treasure in heaven, where the thief, moth, nor rust comes not. And know the seed of God, in which is the election, that never altereth nor changeth; which seed never changeth, neither doth it submit to that which doth change, but standeth steadfast and distinct from all the changeables. Which seed endeth all types, figures, and shadows, and variable things, and typical things, that do change; which seed doth not change, which is Christ, which keeps above all the inventions, rudiments, traditions, vain talkers, and babblers, that be in the world, and standeth when they will be all gone and have an end. In which seed are power, wisdom, and life eternal, that remains for ever and ever, which hath the dominion in the life and power, and unchangeable wisdom of God, which is pure and gentle from above, and preserving above all the destroying; which

keeps up the heads of the living to life; in that live. Which seed of God breaks the head of them that go out of the truth, to wit, the serpents. And here life goes over all in renown and dominion, and the top stone comes to be laid over all. So live in life, and the love, and the power of God, which was before man and woman fell; in that power ye are kept over all outward things, that have been set up, and are set up in the fall, which cause pride, and contention, and strife; which, if lived in, keeps out of the power, in which is the saints' everlasting fellowship, that stands and remains, and is everlasting, for ever and ever. In which power the living seed lives, and the living babes are preserved; in which power they have their food from the God of life, which is living, which nourishes the immortal babes up to the immortal God, with the immortal food; through which they come to be the living stones, that build up the spiritual household, who are the church in God; who are brought out of the state, where Adam and Eve with their sons and daughters are drove from God, up to God again by Christ, the power of God, who is the way to God, where the church is in God, that is the pillar and ground of Truth. So all live in that which brings you up to God, out of the state of Adam and Eve, and their sons and daughters in the fall. In that power, (as I said before,) ye will have an everlasting fellowship with God, and one with another, which power of God was before the fall was. In that power ye will know one another, and see one another, in which ye shall ever be together; in which ye shall see and know your election before the world began. So farewell.

G. F.

LXII.

All Friends, be low, and dwell in the life of God, to keep you low. Ye are the salt of the earth, to make it savoury unto God. Ye are the light of the world. Therefore walk in the light of Christ, whose light doth justify you, who then shall condemn you? Therefore in that dwell, which doth condemn all the evil in the world.

G. F.

And all Friends every where, pray to the Lord to give you dominion over all, and that in his power, and life, and seed, ye may live and reign. And all Friends, submit yourselves one to another, in the fear of God, and be one with the witness of God in all, and look at that, and that will keep you down from looking at the bad; but looking at the good, keepeth your minds over the bad, with the Lord.

G. F.

LXIII.—*To Friends, concerning the covenant of light and life.*

Friends every where, to the measure of the life of God in you all take heed, that with it your minds may be guided up to the living God, from whence light and life come, and virtue, and strength, and nourishment; so that with the life ye may be kept from that which veils, and clouds, and darkens, where the mist of darkness cometh over you. Wherefore to the measure of light take heed, that with it all your minds may be guided up to the Father of life, from whence life cometh; that the knowledge of the glory of God in the face of Christ Jesus, ye may all come to enjoy. So that in peace, patience, righteousness, and temperance, and godliness ye may be kept, and all grow up in brotherly kindness, and be kept from that which causeth strife, and sects, and divisions; so that nothing may rule, but the light of God among you. To that which is pure and lowly, take heed, that mastery and strife may be thrown down, and the evil eye, and the eye that is out from the life of God, may be known and plucked out; so that the light of the glorious gospel may shine, and that ye may all know it. And so, all awake to the righteousness of Christ, the righteousness of God, whom man was departed from, Christ the righteousness of God, who 'enlighteneth every one, that cometh into the world, that all men through him might believe.' So, all having a light from Christ Jesus, the righteousness of God, he is the way to the Father, whom God gave for a covenant of light, life, and peace. Therefore every one in your measures wait, that ye may see him, and come to witness the covenant of life and peace with God, receiving his gift, Christ Jesus, the son and mediator. So this I warn you all in the presence of the living God, to wait every one in the measure of light and of life, that ye may all come to witness the seal of the covenant, and be led and kept with that which will keep you spotless, and clean, and holy, and righteous, where power is received from him, who hath given you a light; so that in the light ye may all have unity, and in it be kept, and all that which is contrary to it, with it may be condemned. And in this covenant of light and life, (the gift of God,) know one another, and him by whom the world was made, who was before the world was; who is now again manifested, (Glory and honour for ever be unto the Lord!) That the crown, that is immortal, ye may all come to see and receive, and your own crowns lay down at the feet of Jesus. And so, his light being come to, all your own works are ceased from, and your own thoughts; which if ye follow them, they will lead you into error. Therefore wait in the light which comes from him by whom the world was made, to receive wisdom from him, that in it and with it ye may be preserved

from the world, and out of the world, to him by whom the world was made; and that wisdom may be justified of her children, and ye kept all low in the fear of God, from all strife and deceit, and dissention, and pollution, and hypocrisy, and dissimulation, single with the measure of light which comes from the Father of life. Every one to feel with the life of God, the arm of the Lord God not to be shortened; but to reach to every one of you all, and to carry you all in his arm, and gently to lead them that are with young. So feeling the presence of the Lord God with you, ye receive virtue into your souls from the living God, who nourisheth his own living plant and plants. So the Lord God Almighty preserve you in the light, which shows to every one their evil deeds, and reproves for them; this is the true light, which if ye come to it, and love it, ye come to Christ, and love him by whom the world was made; and it will let you see the chief shepherd and bishop of your souls, and how ye have gone astray, like sheep without a shepherd. For it is that which restores you to Christ, the bishop of your souls, who is the prophet that must be heard. And all who will not come to the light, which cometh from Jesus Christ, but hate it because their deeds are evil, they do know that the light will reprove them. Therefore this is their condemnation, the light which is your teacher; who come to it, and receive it, ye receive Christ, and he giveth the power to become to the sons of God; which many do witness, blessed be the name of the Lord. Therefore wait every one in your measure, to know the scripture fulfilled in you, which came not by the will of man, but was learned of God; which is for the perfecting of the man of God through faith in Christ Jesus, and is to be read and to be fulfilled, and to be practised, which was given forth from the spirit. Therefore every one wait in the measure of the spirit, to learn of him, as they did who gave it forth. G. F.

LXIV.—*To Friends in the ministry.*

All Friends, who are moved of the Lord to speak the word of the Lord, whom the Lord hath made to be his mouth, speak not your own words to feed the sensual part of man in your own wills; for there God is not honoured, and wisdom is not justified. But ye that are moved to speak in steeple-houses, or to the priests, (who have not the word of the Lord, but the letter,) speak the word of the Lord faithfully, neither add to it with your reason, nor diminish from it with a disobedient mind; but speaking the word of the Lord faithfully it is sharper than a two-edged sword, to cut down all deceit, and as a fire to burn up the chaff; and it purifies you that speak it: and so as a hammer it will break down all the contrary. And the word is but one, which sanctifies all,

and cleanseth the heart, and sanctifies and reconciles to God. And the light is but one; and all being guided by it, all are subject to one, and are one in the unity of the spirit. And if your minds turn from the light, and that mind speak of the light, there gets up pride, and presumption, and the will; and then ye begin to strike your fellow-servants.

Therefore, all dear friends and brethren, be servants to the truth, and do not strive for mastery, but serve one another in love. Wash one another's feet, take Christ for your example, that I may hear of no strife among you: but all walk in the truth, and in the love of it, up to God, for there ye are my joy and crown in the Lord. Children would be striving; but that which would have the mastery, must die, and shall not enter into the kingdom of God. Therefore mind not high things, but fear, and condescend to men of low degree; for the fear of the Lord keeps the heart clean, and the pure in heart see God.

And, friends, spread yourselves abroad, that ye may be serviceable for the Lord and his truth, and get over the head of the wicked, and trample all that which is contrary to God under your feet; that ye may answer that of God in every one. And him, who was promised to be the covenant of God to the Gentiles, and the new covenant to the Jews, hold forth to them both; that all may know him their leader to God, and the prisoner to come forth unto him. G. F.

LXV.

This is the word of the Lord to all Friends, and fellow-labourers in the truth, who are subduing the earth, and its earthly knowledge, and its carnal wisdom, and beating down and threshing down that, in hope to get forth the wheat, and to be made partakers of your hope; I charge you all, dwell in the light, which doth comprehend the world, their evil ways, their will worships, what they worship, and what is their end in all their actions: so that ye may yoke the oxen, and bridle the horses, and tame the wild heifers, and bring them to Christ's yoke, that is, to the light; bring every one unto it, to see their way to salvation, and with it every one may know their condemnation, who act contrary to it. Wait all on the Lord, that ye may be settled and stayed in the Lord, and to grow up in the light, that gave forth the scriptures; that there may be no stumbling about the words which came from the light.

For no creature can read the scriptures to profit thereby, but who come to the light and spirit that gave them forth.

Love the truth more than all, and go on in the mighty power of God, as good soldiers of Christ, well fixed in his glorious gospel, and in his

word and power; that ye may know him, the life and salvation, and bring up others into it. G. F.

LXVI.

All Friends, meet together in the light, that with it ye may see the Father of life amongst you in your meetings. And so, the Lord God of power be with you, and keep you.

And the Lord God Almighty give you dominion over the beasts of the field, and the fowls of the air, the fishes in the sea, and all creeping things. And the Lord God Almighty be with you all! Farewell.

And all live in peace, in love, in life, and in the power of the Lord God, and keep your meetings, every one of you waiting in the power of God upon him; that in it ye may have unity with God, the Father, and the son, and one with another.

And, dear friends, let wisdom guide you in patience, and do not strive with any in meetings; but dwell in the power of the Lord God, that can bear and suffer all things. And make no strife among Friends, but live in that which makes for peace, and love, and life, in which edification is known. G. F.

LXVII.—*To Friends, concerning marriages.*

Whom God joineth together, are with the light (which is eternal) in the unity, in the covenant of life and of peace, and this marriage is honourable, and this bed is not defiled. For the light leads from all whoredom and adultery, which God will judge. For there is no marriage honourable, but what is in the Lord, and that is in the light; with which light the covenant of life is known and seen, and the faith in Jesus (the gift of God) is received: and they that forbid marriage, are out of the light, and in the doctrine of devils. And they who are in the light, 'whom God doth join together, let no man put them asunder;' for they that seek to do so, are in that nature which acts contrary to the light. And this marriage, which is honourable with the children of the light, is seen and known, who are in the covenant of light, and with the light are turned to the Lord Jesus Christ, who leads from all the works of darkness. And none who are in the light, are afraid of their deeds being tried, but they bring them to the light, to be tried, whether their works be wrought in God. Now who follow the motions of the flesh, fulfilling the desires of their will, and go into the lust of the flesh, such are adulterated from the light, and their marriage is not honourable, and the children of the light cannot approve of them. But whom God doth join together, they are led from the evil motions of the

flesh; and the children of the light do approve of and justify them. And who follow the motions of the flesh, are in the eagerness, lust, extremes, excess, and the hastiness; and that mind is afraid to declare its work, though afterwards is forced by constraint: and that the children of light cannot justify, which is done in that nature contrary to the light. Therefore the joining together in the light, the children of the light do honour and justify, and the light doth not hide from its own; but the darkness hides from the light, and is afraid to be reproved. Therefore, all ye children of the light, let your light so shine before men, that the marriage which is honourable may be witnessed, and all that is contrary to the light, condemned. Therefore let all proceedings in such things, where they are intended, be declared to the children of light, that therewith they may have unity, and all the motions and works of the flesh may be condemned, and that the pretence of the spirit's moving may not be a cloak or cover for the beastly lust; but that all such proceedings may be searched into by the light, and tried whether they stand in or out of the covenant.

Let this be read amongst all Friends. The God of peace and love be with you, that to the Lord of life ye may all be a sweet savour, and in the wisdom of the Lord ye may all be kept; watching one over another in that which is pure, and waiting for the appearing of that which is good. G. F.

LXVIII.

Friends,—Know the life and power of God in yourselves, and one in another, and to that power be obedient, to thresh down all deceit within and without you in wisdom, and in that dwell which comprehends the world; and know the rest, which is for the people of God, which he that believeth hath entered into. So know the life that stands in God; and all know the power of God, for that power shall never be shaken nor change, but will shake down all that must be shaken and will change. So in that the Lord God Almighty preserve you, which giveth you to see, where there is no changing nor shadow.

G. F.

LXIX.—*To Friends at Malton.*

All my dear friends at Malton,—Mind that which is pure in you, that ye may grow up in the power, out of the form. And take heed of deceit, and of jarring one with another; take heed of strife and confusion in your minds. But mind the pure life of God in you, according to your measures, to guide you up to God out of the flesh, and all the ways and works of it, within and without, which that which is pure

and holy, calls all unto. So all walk in the wisdom of God, which is given into the pure heart, that none of your nakedness may appear, and men see your shame; but all wait in the spirit upon God the Father of spirits, to be clothed with his righteousness. So God Almighty keep you and bless you; the blessing of the Lord be with you and among you! I am with you, present in spirit, (joying and beholding your faith towards God, which ye have in Jesus Christ,) though absent in body.

And all Friends, quench not the spirit of God in you, but live in the authority of the son of God and his power, whereby ye may be kept on top of the world. G. F.

LXX.

Friends,—I do judge all that in all, which is contrary to the life and power of God, even the ground and root of all jars and strife, which is not of God, but is out of the life of God; I judge its beginning and its ending, and judged it is by the light. And I do judge with the spirit of truth all foolishness, hastiness, and strife, which are not of God. And all friends, wait in the measure of the spirit of God, to guide you up to God, and keep you all in peace and unity.

Postscript.—Heed nothing but the life and power of the Lord God; for all that is out of it, is and will be confounded. G. F.

LXXI.—*To Friends, to live in the power of God, in Christ that never fell.*

Dear Friends,—All be faithful in the everlasting seed, in which ye have life and power, dominion and wisdom, and clothing with that which is immortal, and the blessing of the Lord, and peace in the seed, Christ, that never fell nor changed, nor will change; in whom ye have peace, in whom ye have blessings, who takes away the curse. For the peace is in the second Adam that never fell, Christ Jesus, and the blessings and the righteousness are in him; but the troubles, and the curse, and the unrighteousness and misery are in Adam in the fall, and all deceitful teachings, ways, and worships. And so, sit not down in Adam in the fall, but in Christ Jesus that never fell, (then in him ye will all have life,) that was with the Father before the world began. He ends all the types, figures, and shadows, first covenant, and priesthood, and ways in the fall, in old Adam, Christ that never fell, who is the way, who is the substance; in him (I say) sit down, and then ye will be all found in the endless life. For Adam lost his habitation and Eve, and the apostate christians from the righteousness, from the law,

and from the power of God. Therefore ye that are come to Christ Jesus the substance, the end of the prophets, in whom ye have life, (as I said before,) which was with the Father before the world began, in him live, and love one another, and serve one another in love, and in the fear and wisdom of God, that is above Adam and Eve's sons and daughters' sensual, devilish wisdom in the fall. And so keep your meetings in the name of Christ Jesus, that never fell, then ye will see over all the meetings of Adam and Eve's sons and daughters in the fall, their confused meetings and gatherings, who are out of the habitation of righteousness and holiness, and so out of peace. So in the life (Christ) live, in whom ye have peace, keeping your habitation in him; that none be as the untimely figs, nor as the corn upon the house top, that is soon withered and gone. But that ye may live in the seed, the substance, Christ the life, in whom ye have riches that never fade away; feeding upon the tree of life, whose leaves heal the nations. So live in unity one with another in the life, Christ Jesus, that the seed may be all your crowns. And so farewell. My love to all Friends in the seed of God, Christ Jesus, who was with the Father before the world began. G. F.

And Friends, in the measure of life, which the Father of life hath given you, wait, with it to be guided; that ye all may profit in the life and spirit, that the fruits of it may appear, to the glory of the Father of life. G. F.

LXXII.—*To Friends in the North.*

Friends, see that all friends professing truth thereaways, be kept in order, that no confusion, no pride, filthiness, nor uncleanness be amongst you; but with the light let all that be judged down and condemned, and cast out, that all in that which is pure may patiently wait to inherit the substance. And in that dwell which doth bring out of the shadows, types, traditions, ungodliness, unrighteousness, pride, filthiness, lust, and uncleanness. So, the mighty power of the Lord God be with you all, and keep you.

And all Friends, dwell in the life which comes from God, the Father of life, that with it ye may see God, and all may be nourished and fed with the living food which comes from the living God. Ye babes of God, dwell in the wisdom of God, and in grace, that ye may grow up in the wisdom and the grace of God. So, the mighty power of the Lord be with you all, and keep you in obedience to the light, out of the evil of the world; which light doth condemn it.

'Let this go to all them that dwell in the light, whose minds are

turned towards Jesus, the way to the Father;' let that be burnt up which the light doth discover to be evil, and condemns it. And to you this is the word of the Lord. G. F.

LXXIII.—*Concerning Tithes.*

All Friends, who are in the eternal light, ye see the figures, the shadows, and the types, (the beginning and ending of them,) and with the light ye come to see the substance of the things shadowed and figured forth. So all in the light dwell, that with it ye may come to know the ministry of life, and the ministry of condemnation; that with the light ye may come to witness the substance, Christ Jesus. And with the light ye will see what the apostle meant, when he spake of tithes and offerings, and of the changeable priesthood, and when he spake of the substance of those things he had before spoken of; who with the light denied the first priesthood, the tithes and offerings that were changeable. And now, with the light, the changeable priests are denied, and the unchangeable ministry of life witnessed; and the law that gave tithes, and the commands about them (with the light, ye see) are ended. And with the light God is seen, who was before those things were; and the end of those things ye come to see, Christ Jesus, the sum and the substance of them. So all ye that are summoned with writs (which come from the courts above) to answer, because ye cannot pay tithes, keep to the light in you, which comes from Jesus Christ; that with the light ye may all come to see Jesus, the sum and substance, and the end of all the before mentioned tithes and offerings. And so, according to the light of Christ in them all, speak, that to it their minds may be guided; and declare the truth to them, which is agreeable to that of God in every one's conscience. And bear witness to the sum and substance, Christ Jesus, and show forth that to them all. And declare it to the highest judicature in the nation, when ye suffer for the testimony of Jesus, that ye witness to the substance, Christ Jesus, who is ascended far above all the principalities and powers; and that ye witness to the ministry of life. And show forth the substance to them, (if ye have an opportunity,) showing to them, that ye suffer for conscience sake. And so over the world stand, and over all their evil works, and bring all men's works to the light. And being guided by the light, it will let you join to none of their vain inventions, that are acted and made in that nature that is contrary to the light; it will bring you to witness the sum and substance, Christ Jesus, over all the world. And so, if the spoilers take your goods, let them go, and let them take the coat also. And keeping to the light which comes from Jesus, to that of God in every one's conscience ye will be manifest; and keeping clear

your consciences, with it all that which is contrary will be condemned. And so, every one keeping to the light, it will let you pay no tithes to the hirelings, nor join with them therein; but it will bring you to witness the sum and substance, Christ Jesus. For the tithes and offerings were ministered in the first priesthood's time, and it was glorious in its place; but with the light was and is seen, the beginning, their time, and the end of them, and with the light, the sum and substance, Christ Jesus is witnessed. And all in the light dwell to guide you, that to that of God in all consciences ye may be made manifest; that they that imprison you for tithes, and resist the light of Christ in their own particulars, that over them all ye may stand; being guided by that which is pure, that it may lead you to act, that no condemnation upon your actions may come. For who contrary to the light doth act, upon his actions condemnation doth come. That so over all the world ye may stand in the light, which doth comprehend and condemn it; and with it ye may witness the end of the shadows. And unto you this is the word of the Lord God. And none act any thing in your own wills. But who act contrary to the light, and pay tithes, go to the changeable; and with the unchangeable are cast out from the children of light. And so the children of light are one in the light, and with the light see the body, and Christ Jesus the head, and are all one in him. Where did any sue one another for tithes under the first priesthood? But with the light the primitive christians witnessed Christ Jesus, the substance of the things typified in the first priesthood's time. To the light of Christ Jesus in all your consciences, which comes from Christ, I speak, that ye may see what ye act; and that such as are sued for tithes, may look to the sum and substance, the unchangeable priest Christ Jesus.

G. F.

LXXIV.

My dear friends, live in the immortal seed and power of the Lord God, that ye may meet in that, and in that feel one another. And live in the spirit, in which ye will have unity and peace, and the spiritual weapons to cut down the spiritual enemies of your peace. And dwell in the life and power of God, that ye may have dominion, and come to witness that ye are the heirs of the power of an endless life, and of a world whereof there is no end; and so in this keep your meetings. And dwell in the peaceable seed, which destroyeth that which causeth troubles, wars, and fightings; in that dwell, which was before that was, in that will ye have life and peace everlasting.

And living in the seed, ye will see the everlasting commander, that saith, 'Swear not at all;' and the witnesses of the true seed say the

same. And this is the command of the royal seed, which is the everlasting commander among the believers, and to all others; and they that believe not in the light, it condemns them, being in the evil. The oath bound to God in the time of the law and the prophets; but Christ, the oath of God, the everlasting covenant, ends the law and prophets, who bringeth up to God, and destroyeth the devil, and endeth strife and oaths, and fulfils the law and the prophets.

And the everlasting command of the royal seed is, to love enemies, (which the Jews were allowed to destroy,) for ye are all brethren, not ruling in lordship, like Jews and Gentiles, but the greatest shall be as the least among you; for the seed is one in all, and that is the master, who destroyeth the devil. And to respect men's persons is a transgression of the royal law; let there be no such thing among you. But let every one believe in the light, and then in it see their salvation; and ye will receive power to become the sons of God. Let no one have but one wife, for Christ hath but one, his church, which is his people.

So in the power and in the bed of purity, in the singleness of virginity, and in the beauty of holiness live, where righteousness, and holiness, and truth dwell together, and peace in the kingdom of power, where is the everlasting joy, peace, and dominion, and victory, where the bed is not defiled, but the marriage that is honourable is known; in that live.

About am I compassed with the virgins pure, and the undefiled ones are my joy. The virgins trimmed with oil in their lamps, enter in with the bridegroom. And all ye virgins pure, lose not the ornaments of the Lord, but wait, that ye may be married to the lamb in the everlasting marriage, and remain with him in the world that is without end. G. F.

LXXV.

Dearly beloved friends and brethren, in the power, and life, and seed of God all dwell, serving one another in love and in the wisdom of God, that with it ye may be ordered to the glory of the Lord God; that nothing may reign but life itself, and in it be faithful. Keep all your meetings, and know the power of the Lord God among you all.

Ye must do nothing for the Lord by earthly policy, nor trust to that; but wait in the power of the Lord God, and be ordered by that to his glory. Ye will never be right, till then, and that must keep peace among you.

And take heed of highmindedness, for that will puff up that part which should not be exalted; and if that come up to rule which is for judgment, then it will do hurt. But when he comes to reign whose

right it is, then peace and good will are unto all men; and no hurt in all the holy mountain of the Lord is seen. G. F.

LXXVI.

O all Friends! in the unchangeable life and power, and seed of God live, and be out of the low, earthly, changeable spirit of the world, which is given to changing and tossing, and tempest and waves, by which dirt is cast up. Oh! therefore, the life and power of God and his seed live in, which never changeth, by which every one may stand in the power of God, and in his life and wisdom, through which ye may all live. And stand steadfast in the unchangeable life and seed of God, which was before changings and alterings were; and which will remain when they all are gone.

So, God Almighty in that preserve you, in which ye may have the blessing among you, and God's wisdom to order you, (both men and women,) to his glory; that so in his fear ye may be preserved to the glory of God, in his wisdom and life, in that which doth not change, in which ye may feel the unchangeable fellowship.

And friends, be wise and low, and take heed of abusing the power of God; but live in it, in the still life, patient, to the answering the good in all, to the refreshing one of another, and not to the stumbling. But mind that which keepeth in unity, in the life, though never so little. G. F.

LXXVII.

Friends, in the measure of the life of God wait, to guide your minds up to the Father of life, where there is no shadow nor changing. As ye come hither, ye must know a removing and changing of that which will change, with that which doth not change; to that take heed to guide all your minds, that none be found naked. For who are found naked, they are in that which hath an end, and doth change, and that causeth blindness. And therefore to you all this is the word of the Lord: in the measure of the life wait, that it may join your hearts unto the Father of life, that clothing and righteousness ye all may come to receive, and come to feel your strength renewed from the God of all strength, to every one of you according to your measure, and see him that shows mercy. And so live in peace, which comes from the God of all peace, who bruises satan under your feet, who hath ruled. So here the love of God will come to be shed abroad in your hearts, which love is one, and doth not change; in it dwell, and grow and abound, that over all that which is contrary to the Lord of life, who destroys death,

ye may reign every one over your own hearts, and lusts, and vile affections, and your former vile conversation, disposition, and nature, and wills. So that ye may come to know the saints' state, unto whom all things were become new, and the old things were passed away; and that which doth not change, which is new, that mind, to guide all your minds up to the living God, from whence light, life, and power come. So in it the Lord God of life preserve you, that to him ye may be a sweet smelling savour; for that which will corrupt, and doth corrupt, and will grow ragged, and come to be torn, and will die of itself, and will wither, fade, and stink in the nostrils of God, is that which is contrary to the measure of the life of God, and is with the light condemned. Therefore wait, (I do warn you all in the presence of the living God,) in the measure of the life of God, in it to grow up in love, in virtue, and in immortality, in that which doth not fade, which joins and unites your hearts together; and that all that may with the light be condemned, which is contrary to it. For that which doth defile, is out of God's kingdom, and is with the light seen and condemned; in which light the children of the light walk, and have unity one with another, and with the son of God, from whence it comes.

And, my dear friends, keep your meetings, and ye will feel the seed of God among you all, though never a word be spoken among you. But be faithful, that ye may answer that of God in every one. And do not neglect your talents, but be faithful in the power and life of God, which ye have received. And dwell in the life, and power, and love of God one with another. G. F.

LXXVIII.

Friends, in the power and life of God dwell, in unity one with another, that with the life of God ye may answer that of God in every one. And keep down and low, that nothing may reign but life among you; and unto the power of God be obedient. And, friends, the going from the life and power into the changeable things, there is the strife, which the life is over; by which power of God all things were made, wherein wisdom is received to order all things to his glory. So, the seed, Christ, in you all know, which goes over the earth, and inherits the promise of God; that ye may be all heirs of the promise of God. And cease from your own words, but in the power live; for it breaks down rocks, mountains, old and sandy foundations, and the bond of iniquity, and makes up the breach between God and man, and breaks down that which made the breach. So the seed know one in another, which seed is Christ; who according to the flesh was of Abraham, and according to the spirit, the son of God. And this is the word of the Lord God to

all Friends, and a charge to you from the Lord God, to live in peace one with another, and that the peace, life, and wisdom of God may rule you all. G. F

LXXIX.—*To all Friends, to abide in their callings.*

To all dear Friends, who are called, who are enlightened, whose minds are turned from the world's worships and teachers, having your eye to the light and guide within, which is leading you out of this dark world, and your old, vain conversations, towards God and the world which is without end; mercy and peace from God the Father be multiplied among you! Every one of you abide in your calling, waiting upon God where he hath called you. And take heed of reasoning with flesh and blood, for there disobedience, pride, and presumption will arise; and there ye will grow up to be trees that bear no fruit, and as a fig tree which beareth leaves and no fruit, and as wells without water. Oh! therefore, mind the pure, which would lead you out of this corruptible, heathenish, dark world and its vain ways, and from destruction and death to life. And so the Lord God of power bless you, guide you, and preserve you on in your way towards the holy city, being called out of the unholy city; for he that hath called you is holy. Now many are called but few are chosen. Oh! therefore, abide in that which hath called you, (which is holy and pure,) up to him who is holy and pure, and let the time past of your evil ways be sufficient, wherein ye have lived in wickedness, and in the ways of this untoward generation; lest your minds turn back into Egypt and the world, and so cause the worthy name of the Lord to be blasphemed, (which hath called you,) by turning aside, and growing into hardness of heart, and turning from a pure conscience, and making shipwreck of it, and of faith. For ye may see, how far many may go, and did go, and were led out of many things; yet did turn again into the world. So mind your present guide, and your present condition, and your call, what ye are called from, and what ye are called to; for whom the Lord hath called and chosen, are the Lord's freemen. And so, abide every one in your calling with God, where God hath called you, and there walk in newness of life, and not in the oldness of the letter; for he that turneth from him that calleth, walks not in the life of God. Therefore, all Friends, walk in the truth and in the love of it up to God; and every one in particular mind your guide, that ye may grow up in wisdom, and improve your own talents, and the gift which God hath given you. And take heed of words without life, for they tend to draw you out of the power to live above the truth, and out of your conditions; which nature will not have peace, except it have words. But every particular sub-

mit to that which is of God in you, to guide you to God. And be ye all servants to the truth, and diligent in your callings, and serve one another in love, in which ye can wash one another's feet. So, serve one another in love, and do not lavish out yourselves without the fear of God; such are clouds without water, which have the words but not the power, flown up into the air; which have a light, and yet are as wandering stars, which lead up into the presumption; and thou that art there, thy garments are defiled, for thou goest from the spirit which should sanctify thee; for ye are sanctified through obedience to the spirit. Therefore every particular, walk in the spirit and obey it, then ye will all have unity one with another in the spirit, and ye will see, knowledge, tongues and prophecies shall cease; but he that cometh to the end, to him who openeth all truth, is blessed.

Therefore, all friends, obey that which is pure within you, and know one another in that which brings you to wait upon the Lord; that ye may all witness a living soul, and yourselves to be come out of death. For these things ye must all find within, there is your peace, and there refreshing comes into your souls from the Lord. And standing still in the light within, and therein waiting, ye will see your saviour, Christ Jesus, raising you up out of death; by which work he is glorified. For the works of the Lord praise him, which are wondrous to the world. Now every one in particular, mind the pure in you, for the chaste virgins follow Jesus Christ, the lamb of God, who takes away the sins of the world; and who are not chaste, will not follow him. For that in every particular of you, which is not chaste, will not submit to the pure, which would guide you to God, but rather submit to their own thoughts, and follow them, and run after them and their own wills, and seek to accomplish them; and so run out into that generation whose thoughts were not as God's thoughts, nor ways as God's ways. Therefore watch all, and abide all in your callings; the light is that which will let you see your transgression and your running aside, and the by-paths and crooked ways, and the generation of serpents and vipers. And this light is Christ, which showeth these things. Now, before these things be known and judged of aright, judgment must be brought forth into victory, and set up in the earth, where this state is witnessed.

Now the woman, (which is the church,) must be subject to her husband in all things. Jesus Christ is the husband; in every thing she must be subject to him. Who are in the flesh know nothing of this in the first nature, for it is the mystery which the apostle speaks of; and so it is a mystery still, but where it is opened and made manifest, such are subject to the husband Christ Jesus. Now take heed of getting these words into the comprehension, and the light mind speaking them, there is danger; but that ye may all wait to be comprehended

of, and to walk in the truth. My little children in the Lord God Almighty, this is my joy, that ye be all ordered and guided by the mighty power of God, and dwell in it, and know it in one another, and know the voice that speaketh, and the sound of the words, and power of them. For words without power destroy the simplicity, and bring up into a form, and out of the obedience of the truth. And therefore, walk in the power of the truth, that the name of the Lord God may be glorified among you, and his renown may be seen in you and among you, and all the world may be astonished, and the Lord admired in ordering of his people, who are guided by his wisdom, and in it found. And take heed of running out, to make conceited ones wise; for then thou wilt consume that which the Lord hath given thee upon their lusts, and so give holy things unto dogs, and a pearl to a swine for want of wisdom, and savour, and salt, and discerning. Therefore have salt in yourselves, and be low in heart; the light is low in you, and it will teach you to be low, and to learn that lesson of Jesus Christ, to the plucking down all the high thoughts and imaginations. And take heed of strife in your minds; and if there be, then glory not, for it is the vain mind, and it is not good. Let no strife be amongst you, and let none seek for the highest place, for there is the separated Pharisee; but be lowly-minded, condescending one to another in a low degree, and bear one with another in patience; and be not high-minded, but fear. And all who are servants, labour in love, as unto God, for 'the earth is the Lord's, and the fulness thereof;' and labour in singleness, as unto the Lord. And all who have families, rule in the power and love of God, that that love may be head among you. For the time is coming, that it shall be, 'as with the servant, so with the master; and as with the maid, so with her mistress.' For it is one seed that hath raised them up with one power, out of one grave, one death, which seed all the promises of God are to; and as thou passest out of death, thou shalt witness the promises of God fulfilled, which are to the seed, destroying the one and raising up the other in thee. So all Friends, this is to you who know the voice of the living God, and know your calling, stand fast, and waver not, lest ye lose your recompense of reward; but stand fast, that ye may receive the recompense of reward. For God is just in all his ways, and abideth faithful. Turn not aside, lest he whet his sword, and cut you asunder; for ye that do, the wo followeth you.

Therefore, all Friends, mind that which is of God in you, which is pure, which is but one, to guide you to the Father of life, who gives you food, and raiment, and strength; that ye may gather strength, and flourish, and your souls delight themselves in fatness, and feed and eat of the abundance of riches with him and from him which filleth all

things, and of the daily bread which cometh from above, which none can feed upon, but who are above the world; for who are below, never could nor would, but are ready to stone them that confess, they eat of the bread of life, and would give of it to them. Dear friends, wait upon the Lord, that all of you may grow up in the inward man, and be comforted and cherished there, in the things that be eternal. So with bowels of love to you all, I rest.

Read this among Friends, who have an understanding, and are called of the Lord; and so farewell!

And stand in the will of the Lord, and be obedient to him. And the grace of our Lord Jesus Christ, which teacheth you to deny all ungodliness and worldly lusts, that grace fill and establish your hearts, that your hearts may grow up in that grace to God, from whence all gifts and graces come. Amen.

And all Friends, take heed of unruliness, and vain talking and talkers, for such are not obedient to the truth; therefore avoid and shun it and them. G. F.

LXXX.—*To seek the kingdom of God first.*

Friends, seek the kingdom of God first, and the righteousness thereof, and those things, 'what ye shall eat, and what ye shall drink, and wherewith ye shall be clothed,' will be added, and will follow. Therefore take no thought, what ye shall eat, nor what ye shall drink, nor wherewithal ye shall be clothed; for the Gentiles seek after these things, who seek not after the kingdom of God and the righteousness of it. But seek ye first the kingdom of God, and the righteousness of it. And consider the lilies of the field, and who clothes the earth with grass, and who feeds the young ravens, when they cry. And the kingdom of heaven being sought after, and the righteousness of it, he that is here lives out of the creatures up to the Creator, which differs him from the people of the world, who take thought, (which thoughts they live in,) 'what they shall eat, what they shall drink, and what they shall put on.' And they that be there, are out of the wisdom of God, which the saints are in, that have sought and found the kingdom of God and his righteousness; which (wisdom) brings them to use the creatures to his glory; whether they eat, or whether they drink, all is done to the praise and glory of God. Such as abide there, can do nothing against the truth, which truth hath made them free indeed; who into the kingdom of the dear son of God are come, which is without end, who over the kingdoms of the world reigneth. G. F.

LXXXI.

All Friends every where, to you this is the word of the Lord God: dwell in the life and power of God, and the seed of God, which inheriteth the promise of God; that all light, hasty, airy, drunken spirits may be limited and stopped, and judged, and all foolishness and unsavouriness, and confusion, (which causeth distraction,) the cause of it may be taken away, and all ye kept in the authority and power of the truth, that know the power of God manifested among you. And ye knowing it, and the life, dwell all in it, and abuse it in nowise; but wait for the wisdom of God, that it may be justified of her children, and God glorified, and honoured, and exalted, and the preciousness of his truth considered well of, which ye have bought; and do not sell it for changeable things, for things that pass away, and subsist but for a time. But as the glorious truth is springing and manifest among you all, live and walk worthy of what ye are called unto, the high calling in God and Christ Jesus, above all the world, out of all that which doth change, where the life that is immortal is felt, and a crown that fadeth not away, a crown of life that endureth for ever! Live in the dominion of the life that is hid in God, and every particular know it in one another. And live in the power of God, and of life, that ye may see over the day of tempest, over the day of darkness, and blackness, and mists: and feel, and know, and come into that which comprehends the world; that ye all may be guided with wisdom, and ordered to God's glory. And be all obedient to the truth, which all the enmity is out of; and know the life of God in you all, that with it ye may all be guided, and your hearts joined together up to God, the Father of life; that ye may all be inheritors of the power of an endless life, and of the world, where there is no end, and possessors of substance. And feel the seed of God in you all, which inherits the promise from God; which seed is atop of the serpent's head. And keep that under that feeds upon dust, which the glory and life are over; which seed breaks the strength of all men, and inherits the strength of the Almighty, the possessor of heaven and earth; which seed is Christ, that gives the dominion over the first Adam, over the earthly, and brings down all that which stains. So feel the seed, which is Christ in you all, and ye all will feel the Lamb of God 'which taketh away the sins of the world,' who gives to see, where there is no shadow, nor change, nor altering, nor variableness; wherein ye all may come to inherit the blessings from God, and come into the living way. For whose way dies, they err from the living principle of God in them; for who walk in the way that lives, they answer the principle of God in every man; though they act contrary

to it that are in the way that dies, and do not live, but change and alter: and to you this is the word of the Lord. So the Lamb must get the victory in every one of you, which is Christ in the male and in the female; who brings into the Father's house, (from all the congregations of the dead, and their houses of darkness,) wherein every one comes to have his mansion, and his food of life from God the Father of life, who is blessed for evermore! Whose kingdom and glory is revealed and revealing, and setting up in the life, and power, and wisdom of God. The Lord God Almighty preserve and keep you all in love, in peace and unity one with another, in the light and covenant with God, and one with another; which light is the condemnation of all that hate it.

And my dear lambs, and babes, and plants of the Lord God, dwell every one of you in your own, that ye may feel the precious springs of God.

And, friends, all dwell in the authority of the truth, the power of the son of God, and feel the power and dread of the Lamb, which is to subdue all other powers. All power in heaven and in earth is given to the son; and his authority stands over the world, and will subdue it, and make the kingdoms of the world to become the kingdom of the son of God. So, live in love, meekness, patience, and in the power and wisdom of God, which are over all the world.

Sound, sound the trumpet of the Lord of hosts, whose terrible day is come and coming, and pleading with all flesh by fire and sword.

The mighty day of the Lord is coming upon all flesh, that all hearts shall be ripped up and made manifest: therefore whilst ye have time, repent.

This is the message of the Lord to all nations, let all your laws be according to that of God in all consciences. G. F.

LXXXII.

The word of the Lord to all Friends, who are brought into the eternal truth of God, whose minds are guided out of the earth up to the Lord, (whose it is,) and have received wisdom from God; that with it ye may come to know how to order the creation with the wisdom by which all things were made. This I charge you and warn you all in the fear of the living God, that no creatures be destroyed through slothfulness, laziness, and filthiness, nor upon the lust; for if ye let that rule and be set up, that is for condemnation, and that which sets it up, is for condemnation with the light, that leads to the wisdom, by which the creation must be ordered. And, friends, to the light in you all I speak: see that there be no slothfulness amongst you, but all keep in

diligence and liveliness; for he that is slothful, and gets the form, may have an easeful mind, but is an evil example: and all such must be judged with the light, that they may come to know the servant's place, and be diligent. And such who have gone up and down a begging, if ye have received any such amongst you, with the light, which hath convinced them, see that they be kept in diligence, and not suffered to wander, but be kept in obedience to the light, to receive the wisdom from God, how to labour in the creation; and see that they have things decent and necessary, and their nakedness covered, that no reproach nor shame may come upon the truth amongst such as are without; but that with the light all such may be condemned who act contrary to it: that in the light which condemns the world, ye may walk, and receive the light of the son of God, which the world stumbles at, which is their condemnation, and in which the saints have unity. And all being kept diligent, and walking in the light, there will be no slothfulness; and then none shall have self-ends in receiving any, but those ends shall be judged with the light which is eternal. Nor no one can come in amongst you, which hath such ends, to make a prey upon you; but ye dwelling in the light which is eternal, he is judged, and his self-ends, with the light which is eternal; which is one with the light in his conscience, which condemns him. Then if he own his condemnation, he is to be received amongst you in the light, in which ye all have unity with Christ and with God. And to you this is the counsel of God.

G. F.

To go amongst Friends every where.

LXXXIII.

Dear friends in the eternal truth of God, whose minds by the light of Jesus Christ are turned towards God, meet often together in the fear of the Lord, and to the light take heed, that with it all your minds may be kept up to God, from whence it comes. And in all your meetings wait low in his fear, that ye may come to know the life and power of truth one in another. And all ye whom the Lord hath made overseers over his church in your several places, be faithful to the Lord, and watch over the flock of Christ with all diligence; ye which are strong watch over the weak, and stir up that which is pure one in another; see that all your meetings be kept in order. Be faithful unto the Lord where he hath set you, and ye shall not lose your reward. Servants, be faithful unto your masters, not with eye service, serving them as men pleasers, but in singleness of heart, as unto the Lord; that ye may come to undo the heavy burdens; being faithful in your places, where the Lord hath set you, there is your right service. And take heed of

forward minds, and of running out before your guide, for that leads out into looseness; and such plead for liberty, and run out in their wills, and bring dishonour to the Lord; and the unbridled will gets at liberty, and an exalted spirit gets up, and pride, and haughtiness, and high words. And such are they who add to the burden, and do not take it off. Therefore all wait low in the fear of the Lord, and be not hasty nor rash, but see the way be made clear; and as the Lord doth move you, so do, and return with speed, (when ye have done,) to the place where ye were abiding, and be faithful there; that the truth of God be not evil spoken of through you, as they speak of vagabonds and wanderers, that it may not be so among you. For such are vagabonds and wanderers, who run before their guide. And masters rule over your servants in love, with all diligence and meekness, knowing that ye have one master in heaven. And friends, in all places, where any go abroad, as they pass by examine them, whither they are going, and what about? And if they cannot give a good account, exhort them to return back, and abide faithful in their places until they see their way made clear. So farewell in the Lord. The eternal God of power and wisdom direct and guide you to his eternal praise, that his name may be honoured and glorified in you and through you all! Be diligent every one in your places, where the Lord hath set you, for the work of the Lord is great; and God Almighty keep you to be faithful labourers in his work.

From one who is a lover of your souls, and whose care is over the church of God, that it may be kept in order, and that all, that are guided by his spirit, may be led into all good order. G. F.

London, the 15th of the 3d month, 1655.

LXXXIV.—*To Friends, to sit under their own vine.*

My dear Friends, sit every one of you under your own vine, and there none shall make you afraid; and in that ye will bring forth fruit to God abundantly, to his praise. And as ye abide in the vine, ye will all become heirs of Christ, and come all to know the seed, which is heir of the power of the world where there is no end, and heirs of the kingdom, and so possess that. And live in the seed, the top stone, which was before enmity was, in which ye will feel unity and virtue, and love and peace; in that keep your meetings. G. F.

LXXXV.—*An Epistle to Friends, that with the light they may see their salvation.*

Friends,—All to the light, which Jesus Christ hath enlightened you withal, take heed, that with the light of Christ, the saviour of your souls,

ye may all come to see and enjoy rest; and the new covenant ye may all witness, where ye need no man to teach you, saying, know the Lord. And this light shows you sin, and the evil of the world, and the lust of it, and the vain fashions of it, that pass away, and the unrighteousness, and the ungodliness of it; for they are not in covenant with God, but are contrary to the light, and to be condemned with the light. Therefore to the light I direct you, that with it ye may see yourselves; then in it stand, that with it ye may see Jesus, from whence it comes. And join not with your vain thoughts, nor that which doth consult, and set and frame ways; there is the idol maker, and the image maker, and the founder of the images, whom ye will see with the light, if ye take heed to it. And so, the founder of the image will be destroyed, and with that ye will come to hear the voice of the son of God; and who hears his voice shall live. And Stephen, who was stoned to death, witnessed the substance, and Moses' words fulfilled, who said, 'Like unto me will God raise up a prophet, him shall ye hear.' He heard this prophet, and denied the first temple and priests; and so, to deny that which God had commanded was more than to deny these which God never commanded. Therefore consider in your life time, how much time ye have spent in hearing them, and what assurance ye have of the eternal inheritance which never fades away! G. F.

LXXXVI.—*To Friends in London.*

There is something drawing towards you, see to it. Take heed of the earth, and keep atop of that which will cumber the mind; and dwell in love and peace one with another. G. F.

LXXXVII.

Friends,—In the power of the Lord go forth, and gather with it into the fold, and spread the name and truth of the Lord abroad; and in his service be diligent, and for his truth be valiant on the earth, and for his name's sake. And dwell in that which will pierce the hearts of the heathen, and will overturn their heathenish customs, and take away their false covers; and in that power of the Lord be diligent, answering the witness of God in all consciences. And dwell in peace and love amongst yourselves; confound the deceit, and bring the truth over the heads of the heathen, to the answering the witness of God in them all. And that is the word of the Lord to you. And live in the seed, and there ye will feel the ministry of the life and spirit in your own particulars; in which ye may be serviceable to others that are without, and amongst yourselves. And let the heathen know that the plagues, and curses, and wrath, and wo are unto them that live out of the truth; for

wrath, envy, and strife is out of the truth, and the vengeance of God is due to them that do not obey it, where is the burning, flaming fire. And let them know that the glory of the Lord is risen.

And walk in the power of the Lord, and in his wisdom, that in places where ye do come, ye may season them, and be all of a good savour in the hearts of all, and to the Lord a blessing in your generation.

G. F.

LXXXVIII.

Friends,—Meet together, waiting upon the Lord, that nothing but the life may reign among you; and that in life, love, and wisdom ye may grow up. And in the measure of the grace of God all wait to guide you minds up to God. And all Friends, I do lay it upon you to see, that in order all your meetings be kept. So the Lord God Almighty keep you all to his glory, in his wisdom to himself. Amen.

G. F.

To be read among all Friends at their meetings.

LXXXIX.—*For Plymouth.*

Friends,—Keep your meetings, that in the truth ye may reign, and in the power spread it abroad. And keep in the truth, that ye may see and feel the Lord's presence amongst you; and for it be valiant upon the earth, and know one another in the power of it. So the Lord God Almighty preserve you in his power to his glory! Amen.

G. F.

XC.

Friends,—All ye whose minds are turned with the light towards Jesus Christ, from whence it comes, in it wait, that with it ye may all see Jesus, and all that condemned which is contrary to it; that so by that ye may be kept from all extremes, passions, agonies, and hastiness, presumption, and desperation. For dwelling in the light which doth never change, this keeps your minds out of all those things before mentioned, which lead nature out of its true course; and with the light all that is seen and condemned, which is contrary to it. And that which doth condemn, keeps you in peace and order, and leads to the door of mercy, and nature into its right course, and into the virtue of that word by which the creatures were made, and with it to use them all to his glory. Which light is the condemnation of the carnal wisdom and knowledge of the wicked world, and the condemnation of the disobedient, and the condemnation of them whose deeds are evil, who hate

the light. Which brings to witness the word to be as a fire, to burn up that which is to be condemned, and to the purging of the floor, and burning the chaff with unquenchable fire, and to the gathering of the wheat into the garner. Therefore, in this light dwell and wait, from which the true words did proceed, that with it all those words may be opened again, and all they condemned with the light which have the words, and act contrary to it; such must go empty away. And to you this is the word of the Lord, that ye may come to have savour and salt in yourselves. For dwelling in the light, ye will be manifest to the light in their consciences, (though they hate it,) who have the words declared from the light; such go empty away from God, who is light. And all they who abide in the light of the Lord, see all such to be out of the true course of nature, who act contrary to the light, which defiles the flesh; and they are such who were of old ordained to condemnation with the light. G. F.

XCI.—*A General Epistle for Friends, concerning the Priests.*

All Friends, in the spirit of the living God wait upon God, to learn of and to be taught by him. For now doth the beast open his mouth in blasphemy, speaking great swelling words. And now is the cage of unclean birds, and the unclean spirits, which are gone forth into the earth, seen. And now are the locusts seen, and the caterpillars known. And now are the seven thunders uttering their voices. And now are the hailstones falling, and the vials of the wrath of God pouring out upon the beast and the false prophet. And now are the whited walls seen, and the painted sepulchres, who garnish the sepulchres of the righteous, and build the tombs of the prophets, full of dead men's bones. Now are the inwardly ravening wolves seen, which have gotten the sheep's clothing. And now are the false prophets seen, which through covetousness make merchandise of the people. And now are the thistles, and briars, and thorns, where the figs do not grow, seen. And now are they seen which make merchandise of the words of the prophets, Christ, and the apostles, and through pretence make long prayers; who devour widows' houses. And now are such known, who lead silly women captive, who are always learning, and never able to come to the knowledge of the truth, some thirty, forty, some sixty years. And now are such known and seen, and manifest with the light, that Christ spake of, that should beat his followers in the synagogues, and hale them before magistrates for his name's sake; yea, if they killed them, should think they did God good service. And now are such teachers seen and known, that sport themselves in the day-time, and walk after their own ungodly lusts. And now such are seen that go in Cain's way, who would mur-

der, and do murder in their hearts, who are in envy, who are the vagabonds, and the fugitives, who have not a habitation in God, who is love. And now are such seen and known, that go in Balaam's way, that love the wages of unrighteousness, gifts and rewards. And now are such seen and known, that bear rule by their means, and the people love to have it so; holding up the horrible and filthy thing committed in the land, as in Jeremy. And now are such shepherds seen and known, as seek for their gain from their quarters. Now are such seen and known, as seek for the fleece and the wool, and make a prey upon the people; and such as are hirelings, which the Lord sent Ezekiel and Micah to cry against. And now are such seen and known, which our Lord Jesus Christ cried wo against; who stand praying in the synagogues, having the chiefest seats in the assemblies, called of men masters, which devour widows' houses. And now are such deceivers seen and known, that by their lies and lightness have caused the people to err; which speak a divination of their own brain, and use their tongues, and say, the Lord sent them, when he never sent them. And now are the mockers and scorners come, which the scriptures speak of, which mock, stone, and persecute the children of the light, as they pass up and down the streets; and many have been almost murdered in the highways and steeple-houses by them. And now is the scripture fulfilled, which saith, 'That the beast and the dragon shall make war against the lamb and the saints; for such are manifest now, who are as natural brute beasts, what they know they know naturally, having not the life that gave forth the scriptures; but are found in the self-separation, (from the spirit of God,) having gotten the words, which were declared from the spirit of God, murdering and destroying, (as much as in them lieth,) those that are in the light and life of those holy men of God, that gave forth the scriptures. Now the shame of all their profession is seen, which is abomination unto the Lord, who profess the words declared from the light of God, but are strangers to the light and life. And now the unsavoury things are smelled, tasted of, and seen to be among many of the professors of religion, who are more like swine rending, and like dogs biting and devouring one another, than like the children of the light. Which doth manifest them to be contrary to the light; which all that are contrary to, with the light are condemned. G. F.

XCII.—*To all the seed of Abraham, who suffer for denying the world's customs, and because they cannot hold up the corrupt priesthood that is therein; or for testifying against the world, that the works thereof are evil.*

All Friends and brethren every where, that are imprisoned for the truth, give yourselves up in it, and it will make you free, and the power of the Lord will carry you over all the persecutors, which was before they were. For since the beginning hath this persecution got up; therefore live and reign in that power which remains when the other is gone, and in that ye will have peace and unity with God, and one with another, who suffer 'for not putting into the false prophets mouths,' and for crying against them, and for not swearing, and not giving the world's compliments and their honour, which the Lord is staining; and who are suffering for reproving sin in the gate. Be faithful in the life and power of the Lord God, and be valiant for the truth on the earth, and look not at your sufferings, but at the power of God, and that will bring some good out in all your sufferings; and your imprisonments will reach to the prisoned, that the persecutor prisons in himself. So be faithful in your sufferings in the power of the Lord, who suffer now by a false priesthood for their tithes, oaths, temples, which have got up since the apostles' days. For as the apostles and true christians suffered for denying the Jewish temple, priesthood, tithes, and oaths, so ye do by the false, and amongst the apostatized christians, who are got up since the apostles' days. So the power, and life, and wisdom of the Lord God Almighty keep you, and preserve you, to finish your testimony to the end, that ye may witness every one of you a crown of life eternal, in which ye may sing praises to the Lord, and in that triumph! And so, be faithful in that which overcomes, and gives victory. G. F.

XCIII.—*That Friends should have a sense of one another's sufferings.*

Friends, in the power of the Lord God live, which goes over the heads of all the world, that so in the power ye may witness forth the truth in their courts; and then if ye suffer, ye by suffering will get dominion over their heads. And lay down and offer up your lives for one another. And here is the love of, and unto the brethren manifest, to lay down their lives one for another. But the love of Christ is further, he laid down his life for his enemies. So dwell low in the life, that ye may answer that of God in every one. G. F.

XCIV.

Friends, I warn and exhort you all in the presence of the Lord God, dwell in the measure which God hath given you of himself, in which is no strife, but unity. Therefore every one of you dwell in it. And this I do warn you of, 'boast not yourselves above your measures,' but dwell in the truth itself; that with the measure of the living spirit of the living God ye may be guided up to God, in which spirit ye will all have unity, in the least measure of it. And so every one of you judge self, for it would have the mastery; which is to be condemned with the light, in which is unity. So the eternal God of light, and life, and power be with you all, and in you all! And keep from all strife, and above it in love and unity in every place.

And friends, the going from the life into the changeable, is the cause of strife and confusion. G. F.

XCV.

Grow in the increase of God, my dear children, and know all your assurance in the Lord, and the seed in every one of you, which the promise of God is to. And be obedient to the just, and in the truth of God walk, and the love of it. And my dear hearts, in the seed dwell, which gives the victory over the world, and that in the wisdom ye may be preserved, which bruises the contrary under foot; whereby ye may reign in the life of God, to be as nursers and waterers of the plants, and that all the contrary may be kept under; that in the eternal power of God ye may be kept, which gives dominion over all, and condemneth the contrary. In which power the Lord God Almighty preserve you to his glory. Amen.

Live in the life of God, and feel it.

And, friends, take heed of being hurried with many thoughts; but live in that which goes over them all. G. F.

XCVI.—*A warning to Friends to keep to the light, out of deceit and strife, in unity.*

Friends,—I warn and exhort you all in the presence of the Lord God, to meet together in the measure of life, that with it ye may be guided up to God, and in unity kept together up to him, the Father of light and life; and God Almighty be with you! And that the dread and terror of the Lord may be among you, and deceit confounded; and that with the measure of life all your minds may be guided up to God, that so ye all may be kept in peace and love. And let this be sent among Friends, to be read in all their meetings. G. F.

XCVII.—*To a Friend.*

Stand in the will of God, with thy own will offered up, as his was who said, 'Not my will, but thine be done.' And beware of striving in thy own will against the eternal providence and power, which is now working invisibly, cross and contrary to all the powers of darkness. And wait in the fear of the Lord, that thy duty to the Lord thou mayst know, whose everlasting love is to thee; whose blessing reacheth unto thee, if thou be faithful with faithful Abraham, who received the blessing, and to his seed after him. So beware, lest through thy forwardness and rashness thou bring the curse upon thee, and so break thy peace in covenant with the Lord God. The everlasting God give thee faith in Christ Jesus, in whom the promise is yea and amen. G. F.

XCVIII.

Dear friends, stand in the faith, which gives the victory over all the world, in which ye all will have victory, and so come to be of Abraham's faith, and know the word, that quickens you, and reconciles to God, and hammers down the contrary. So, in the power and life of Christ Jesus live, and in that ye all will be preserved to his glory. G. F.

XCIX.—*To all that make mention of the name of the Lord, and that profess his living truth.*

Friends,—A warning and charge to you all from the presence of the living God, to let all lightness and airiness, foolishness, wilfulness, and frothiness be judged in patience; let it come to the fire and be burned, and hay, wood, and stubble, and all that which is above the seed; he that builds there, is above the foundation, his works are to be burned, he will suffer loss. Therefore all keep down to the seed of God, and feel that atop of all, which seed inherits the promise of God; that nothing may reign but the seed itself, which inherits from God. So all come into the authority of God, which is not usurped, which gives the dominion over all the usurped authority; that ye may live all in the one power of the son of God, which brings all into the unity and subdues all things that cause the enmity. So, the one power, the one soul, the one heart, the one mind is witnessed; here the glory is revealed among you, and the one head, (Christ,) the seed, and ye are all of one family. Here is the power of the son of God known, all power being given to him; which power and seed bruiseth the serpent's head, and breaks it, in which standeth the enmity. So all power is given to the son to rule, to subdue, and to judge. So, live in the power, and ye live

in the unity, ye live in the peace, ye live all in the subjection one to another in the fear of the Lord; ye live all in the seed, which is one, which keeps atop of the head of the serpent, and keeps his head down, and bringeth it under. So, feel the seed of God in every particular to be the head in the male and in the female, and then ye come to be bone of his bone, and flesh of his flesh, and to inherit every one the promise of God in the particular; whereby ye may come to be inheritors in the Lord's strength, feeling it and professing it in your own particulars. So the seed of the serpent being kept down with the seed, which is Christ in the particular, he brings to see over all that is contrary.

G. F.

C.—*Concerning all such as set up outward crosses.*

Friends,—In the power of the Lord God dwell and live, that over all the world ye may stand, in that which fathoms it, that ye may handle the word of God aright, which is as a hammer, and as a sword to divide the precious from the vile; and is a fire, to burn up that which is hammered down, and divided from the precious. And in the wisdom of God wait, that ye may answer that of God in every one; which light will bring them off those things, which they have set up in that nature, which is gone from the light. Which things the light goes over, and brings to see the beginning and ending of all those, whom Christ said should come, which John saw, were come, who went out from them, whom all the world went after; amongst whom have come up all these heads and horns, and Babylon, beast, and false prophet, and mother of harlots, who have sat upon the waters, which have been peoples, nations, and languages. And these have been from the light, and so from the rock, and from the true foundation; and the kings of the earth have drunk of the cup of her fornication. And all nations, that have been from the life and the foundation of God, have been in this fornication, from Christ the husband. So now people are to be turned by the light to Christ their husband, the rock, the corner stone, and are to be brought from their outward crosses to the cross of Christ, the power of God within them, and from the dead image to the image of God, which they have lost through their going forth from the light, and thereby have lost the power of God. And all these crosses of wood and stone, and the founder of them must all be thrown down by the power of God, which is the cross of Christ; and to the light must they be turned, which answers to that of God in every one, before they come to feel Christ to rule and reign in them. Then the outward, dead crosses of stone, wood, silver, or gold they shall not need (to have) to put them in remembrance of Christ, or to bring him into their minds; for such as

are come to the light which Christ hath enlightened them withal, and believe in it, they feel the power of God, they feel Christ and his cross, which is the power of God. G. F.

CI.—*An exhortation to patience in the time of suffering.*

Dear friends and brethren in the everlasting seed of God, which hath the wisdom, and life eternal, and dominion over all that is in the fall, in which the blessing of the everlasting God is known, and his life that never fadeth; in which seed (that hath the dominion over all that is in the fall) is the wisdom that is pure and gentle, which was before the wisdom below was. And so, all Friends, be ready to offer up yourselves in the power of God, joining to the suffering seed, in which ye offer up yourselves to God in the patience, in your sufferings, feeling the seed which was before that was which makes to suffer. For the lamb must have the victory, mark, the lamb, and not the rough nature which hath gotten up since man fell from God's image; the lamb must have the victory over that. So, give up all in the lamb's nature, that in that ye may all meet in life, in power, in victory, and dominion over all that which is in the fall, knowing the birth that will persecute, and the birth that is persecuted; and knowing the birth that is born of the flesh and the birth that is born of the spirit. There are but these two births, and the elder must serve the younger; and the elder is the first birth. Therefore all feel Jacob, and the seed of God, then ye come to feel that which shall remain for ever and ever. So in that all stand and dwell, that to the mighty God ye may be a blessing, and a good savour in the hearts of all people, being valiant for the truth upon the earth. And take heed of grieving the spirit, but be faithful; and take heed of provoking, and keep down all that with the spirit of God, that is contrary to God, by which ye may answer that of God in every one. G. F.

CII.

Friends, encourage not your wives nor children, in setting them up in the world's honour; for that which would do so in you, is carnal; and the carnal mind is not subject to the law of God. If ye do mind that which is of God in you, it will draw you up to God, out of the world's honour, and friendship, and words, and ways, and fellowships, and preferments, customs, and fashions, up to God's everlasting kingdom, where is everlasting joy for evermore. G. F.

CIII.—*To keep to the witness of God.*

Friends, take heed of darkness, or going beyond your bounds or limits,

but keep in God's fear, that ye may receive his wisdom from above, that with it ye may order all things to his glory, answering the witness of God in every one, keeping in godly sincerity and simplicity, meekness, patience, and humbleness, justice, truth, and mercy; this graceth a government, and is a praise to them that do well, and is a terror to them that do evil. For they that do evil, go from the witness of God in their own conscience, and then the higher power comes over them. Therefore keep to the witness of God in yourselves, and that is the word of the Lord to you; and then ye will have the just weight, and measure, and balance, and true understanding, to answer the just principle of God in every one.

Bow and submit yourselves to the power of the mighty God of heaven and earth, and to no deceit, and take heed of bringing any into it. And take heed of respecting persons in judgment; and that is the way to obtain favour from the Lord, and his blessing. From him who loves your soul's eternal peace and good. G. F.

CIV.

All Friends every where, in the power of God dwell, and know that over all to keep you. And lose not the power of God which keeps down, tames, and breaks all wild, unruly, rash, and hasty spirits, which will run without the power; which spirits reach not to the seed and the witness of God in men, and strike not through the earthly, neither receive wisdom to be ordered to the glory of the Lord God. And there is safety in the power; and there is the wisdom of the Most High felt, and the power of the endless life. And this is the word of the Lord God to you all every where. Dwell in the power of the Lord God, and live in it; for that brings all your souls into peace, into oneness, into God, from whence they come, who hath them all in his hand. And in the power ye will all come to feel the end of words, the life, from which all words of truth were given forth; and all hasty, rash, loose, lustful spirits, the power will strike down, for they beget nothing to God, but go out of his dread. Therefore this is the word of the Lord God, and a charge unto all Friends upon the earth, to dwell all in his power; then his dread, fear, terror, and majesty will be with you, and amongst you all, to cleanse, wash, water, regenerate, and sanctify every one's vessel, who will be thereby fitted for the Lord's use. So that the power being lived in, it keeps you over all the world in the dread and majesty of truth, in cleanness and newness of life; and to know the wrath of the lamb against all his enemies. And the power of the Lord God will strike drown the lust that causeth pride, strife, and contention; it will bring you to live in love and unity one with another, and to know the king-

dom of the Most High, that stands in power, ruling in you all. And all your crowns it will lay down, that are mortal, and will raise up the seed and bring life and immortality to light; where the crown that is immortal is known, and the glory that fadeth not away is possessed. And all spirits that are unruly and out of the power, must be judged with it, and kept subject; for that which lives in the power, is begotten by the seed Christ, the new man, that is made after God in righteousness and holiness. This birth is of the immortal seed by the word and will of God, not begotten or brought forth by the will of man. And none quench the spirit's movings in the least degree, nor none go beyond. And feed not upon that, which dies of itself, but on that which cometh from above. Know the son of man's flesh, which is your bread, and his blood, which is your drink; which who eats and drinks of, hungers no more, nor thirsts no more, but hath the endless life. Nor any write, print, nor speak, (for God,) but as ye are moved of the Lord God; for that reacheth to that of God in others, and is effectual. Nor any stop writing or speaking, when ye are moved with the spirit of the Lord God, for the power of the Lord God is to order, and to keep down that which would be hasty, or that which would not be obedient, for that leads into the wilderness, (each way,) which the power, and life, and seed of God must be set atop of, which keeps you over the world, and brings you to the beginning.

And all Friends every where, in all your meetings know and feel the power, and the seed (that is the heir of the promise) of the Lord God amongst you, over you, and in you; then in that ye will feel the presence of the Lord God dwelling in the midst of you. And to the Lord your hearts will be brought, and it will bring you nigh one to another, and to come into sweet love and unity, and into easiness and openness of heart; and keep you over all that which would stain you, or hurt you, or defile you. Whereby wisdom shall be given to you, with which ye shall be ordered to God's glory; whereby ye shall feel his blessing, and order the creatures to his praise. And the gospel ye shall be shod with. And standing and dwelling in the power of God, there the shield of faith ye will receive, that gives the victory over the world, with which ye have all access to God; which mystery of faith is held in a pure conscience. So, in the power of God ye all living, ye live in the Lamb's authority, in the Lamb's dominion; and victory through him over all the world ye come to obtain, to answer that of God in all consciences, in cleanness of heart and mind.

And all Friends, dwell in the life and power that stands in God, that ye may have unity with God, and one with another, and feel his presence among you. And the seed, and life, and power, and wisdom of Christ know in you all, and one in another. And the Lord God Almighty

preserve you, and keep you in his power, life, and dominion, which lets you see him who was in the beginning, before the world was made; that nothing may rule but life itself; that ye may feel God's presence in you and with you, that truth and life may spread over all the world. So the Lord God Almighty preserve you in the life, and power, and wisdom of God, that ye may all be ordered to his glory. G. F.

This is to be read in all your meetings.

CV.—*Concerning the Light.* (*To be read amongst Friends.*)

All Friends every where, keep your meetings waiting in the light which comes from the Lord Jesus Christ; so will ye receive power from him, and have the refreshing springs of life opened to your souls, and be kept sensible of the tender mercies of the Lord. And know one another in the life, (ye that be turned to the light,) and in the power, which comes from the Lord Jesus Christ, who is your light, who is your life; that ye may all in the life see Christ to reign in you, who is the truth, from whence ye have light. Here the old serpent is chained, and put into the bottomless pit, and Christ is known to reign, and ye to reign with him; heirs with him, joint-heirs, and heirs of God. Here is the dominion received and witnessed of the world that is without end, and the promise of life from the Father of life to you, who are turned to the son, who to the Father is the way, who is the mediator between the Father and you. All wait to receive the everlasting priest, the everlasting covenant of God, of light, life, and peace; into which covenant no sin, no darkness, nor death comes, but the blessing of the only wise God, the Father of life, here is known, where no earthly man can approach. But he that is of God knows God's truth; and he that is of the devil, doth his lusts, who was a murderer from the beginning, in whom is no truth, who in it abode not. So he it is that speaks a lie, and speaks of himself, and not God's word; for he is out of the truth. But ye that are turned to the light walk in the light, walk in the truth, where no darkness is; with which light, that never changeth, ye may come to see that which was in the beginning, before the world was, where there is no shadow nor darkness. In which light as ye wait, ye will come to receive into your hearts the word of faith, which reconciles to God, and is as a hammer, to beat down all that is contrary; and as a sword, to divide the precious from the vile; and as a fire, to burn up that which is contrary to the precious: which word is pure, and endureth for ever; which was in the beginning, and is now again witnessed and made manifest. Therefore wait in the light, that ye may all receive it, the same word that ever was, which the scriptures were given forth from.

So, friends, keep your meetings; and as ye are moved of the Lord, be obedient to him, and keep your habitations. And be not troubled; but look at that which giveth you to see over the world. So the Lord God Almighty preserve you all to his glory! Amen. G. F.

CVI.—*To Friends, to keep in the life, out of janglings.*

Friends, stand faithful to your measures of the gift of God, which cometh from him who was before the world was made; that ye may stand over the world, and all the betraying spirits in it, that nothing may reign but life in you all. And keep out of janglings and parties, in that which is able to keep you above them all to God; and in that all wait. And the bustlings of the world keep out of, in the covenant of peace with God. G. F.

CVII.

My dear friends,—In the power of the everlasting God, which comprehends the power of darkness, and all the temptations in it, in that power of God dwell, which will keep and bring you to the word which was in the beginning, which will keep you up to the life, and to feed upon the same, over the power of darkness. In that ye will find strength, and feel dominion and life, and that will let you see, before the tempter was, and over him; and into that the tempter cannot come, for the power and truth he is out of. And in that life dwell, in which ye will know dominion. And therefore, let your faith be in the power, and over the weakness and temptations, and look not out at them; but look in the light and power of God at the Lord's strength, which will be made perfect in your weakest state. And look at the grace of God in all temptations, to bring your salvation, which is your teacher to teach you; for when ye look or hearken to the temptations, ye go from your teacher, the grace of God, and so are darkened. The grace of God is sufficient in all temptations to lead out of them, and to keep over them. G. F.

CVIII.

Friends, wait in the light, that with the light every one of you may come to see Christ to be your wisdom, and your righteousness, and so come to see the body, his church, of which is the head: and in the measure of life waiting on the Father of life, ye may come to reign in the life. All that are kept here, are in pure joy and love. And in the light wait, that ye may see the harlots and idolaters, &c. which are to be fed with judgment. Spare not that which is for the sword, and for

the fire; let all fleshly-mindedness be trodden under your feet. And standing in the power, ye will see the seed slaying the fat, and chaining and binding the unruly, and succouring all the lambs and babes. This is the word of the Lord to you. G. F.

CIX.—*Concerning judging.*

Friends, keep to patience: this is the counsel of the Lord to you. Do not judge one another behind one another's backs, nor speak evil one of another, for that is that which soweth the enmity among brethren. Nor judge one another before the world, for that is that which is in the extremes, passion, and hastiness; and there ye let in the world's spirit to rejoice over you, and that is out of the patience, and love, and wisdom, and fear of God and his truth. And every one dwell in the seed and life of God, and in that know one another, and meeting together in that ye may see the Lord Jesus in the midst of you. And, friends, go not into the aggravating part to strive with it, lest ye do hurt to your souls, and run into the same nature; for patience must get the victory, and answers to that of God in every one, which will bring every one from the contrary. So let your moderation, and temperance, and patience be known to all, for that which joins to the aggravating part, sets up the aggravating part, and breeds confusion, and reaches not to the witness of God in every one. And Friends, keep out of the worldly wise part, for that will never let people join and unite together (in truth) which enters into the earth, and the apprehensions of words; but let innocency be the garment, and truth and simplicity the covering. Then in the innocency ye will have unity, where there is no evil thought, but love that thinks no evil. Therefore cover one another's nakedness; let all things be done in love, and that will edify. And let the weight and preciousness of truth be in your eye, and esteemed above all things by you. For here is my grief, when I hear any thing amongst Friends, that hinders their unity, and makes a breach, (whereby the wrong gets ground,) who should live in the seed, which breaks the bond of iniquity, and makes up all breaches; in which seed shine, answering the witness of God in every one, which bruises the earthly part under that brings forth briars and thorns, and spreads over the world, and all the contrary. Therefore all ye, which have known the power of the Lord God, and have tasted of the seed of God, live in that in which ye come to have unity; that that part may be kept down. And the wrong eye, that looks out at one another's weaknesses, that must be kept under, even that, where the heat, and the burnings, and the enmity is; the seed of God atop of all that must be set, in which is the unity. Therefore, if there be any

nakedness in any, or among any, cover that, and come all to the seed of God in your own selves; for in that is the virtue to heal, yea, all nations. Slaughterings, wounds, and cuttings are the other weapons in the other part, which is out of the seed of God whose end is peace; in which is the unity, which is the top-stone over all the enmity, and atop of it is laid, and bruiseth it all down.

I am a lover of your souls' eternal good, peace, and unity, in the kingdom that stands in the power which hath no end. G. F.

CX.—*To the prisoners at Exon.*

Friends, mind that which keepeth you all meek and low, to be guided with it. And all consider that which keepeth you in the way of peace; that none of you may be puddling in your own carnal wisdom, which is to be confounded, which is shut out of the kingdom of God. All wait to have dominion over that, that ye may know peace and unity, and the love of God, that doth not change. And do not strive one with another, lest ye hurt one another; for it is not the hasty spirit that gets the victory, but the lamb, who must reign over the world, and was before it was. And the mind which is forward, judge, and dwell in the peaceable way; and that ye may be patterns in your imprisonments to them which be out of the image of the son of God.

To the prisoners in Exon; written whilst J. N. was there, with many more in prison. G. F.

CXI.—*A warning from the Lord for plainness of speech to be used.* (*To go among Friends.*)

Friends of God and brethren,—This is a warning to you all from the Lord God and Jesus Christ, that all that ye speak, it may be in plainness of speech, according to that of God in all consciences, and that it may proceed from that of God in you, the light of Christ; that all your words be words of life to the life, and death to the death, where it reigns above the light. And that all words, which are spoken, be in plainness of speech; that the light of Christ in all consciences, which he hath enlightened every one withal, may witness your words to be the words of life: so that dwelling in the light, to that of God ye may be made manifest in all consciences; which shall be their condemnation that hate it. Ye that dwell in the light, and walk in the light, use plainness of speech and plain words, single words in the single life, pure words from the pure life, seasoned words, seasoned with grace, which teacheth to deny all ungodliness and worldly lusts. They who live in ungodliness and worldly lusts, turn from the grace of God into

wantonness, who are light and [illegible] whose words are unsavoury, not seasoned with grace, whose words edify not; upon whom God will render vengeance in flames of fire, who shall be separated from his presence and his angels. Therefore, friends, in plainness of speech all dwell; for dwelling in the light, it will bring you to plainness and few words, to live in the life, which gave forth the scriptures, which was before the scriptures were given forth; and with it ye will see their conditions that dwelt in the life, and gave forth the scriptures. And with this light ye will see their conditions who were testified against (who were out of the life) by them who dwelt in the light; and with it all that comes to be seen, read, and understood, which was given forth with the life and from the life; and all comes to be known in plainness, and is with plainness spoken forth again. Which comes not by the will of man: for no prophecy of the scripture came by the will of man; all the prophecies in it were out of the will of man: and they witnessed and prophesied of Christ, who was born not by the will of man; who was supposed to be the son of Joseph, but was the son of God. And all the apostles were made ministers by the will of God, and not by man, nor of man, but by the will of God; and so they witnessed Christ, who was not born by the will of man, who were made ministers not by the will of man: and they witnessed that no prophecy of the scripture in old time came by the will of man, neither was it of any private interpretation; but holy men of God spake it as they were moved by the holy ghost, the holy mover, which is but one. And all who are in their own wills, and have the scripture, and make a feigned profession of that, (which came not by the will of man,) are in the presumption; and with the light of Christ, which he hath enlightened every one that comes into the world withal, with that light shall they be condemned, even all that hate it, and live in their own wills. And so the unity of the saints is in that which condemns the world: and all who live in their own wills, and yet make a profession of the scriptures, there are the sects and opinions, and there is no unity, and they have not unity amongst themselves; but only a oneness in nature, though not in unity in their meanings of the letter. That which comes not by the will of man, but is contrary to his will, and contrary to all the world's evil ways, and overturns them, which is according to that of God in all consciences, with that have unity; which testifieth against every man, when he acts contrary to it, and with it he shall be judged, and condemned in his own knowledge and understanding. And ye all walking in this light, it will bring you to all plainness and singleness of speech; which will make the deceit to tremble, and the mystery of iniquity to shake, which lodgeth in the temple and sits there, where it ought not to sit, and is exalted above all that is called God: now, with the bright-

ness of his coming is he discovered, and with the breath of his mouth he is to be consumed. So dwell all in the eternal power of God, and in his pure light, that ye may be a terror to all evil doers, and to all ungodliness, and to all who act unrighteously, and live in uncleanness. And so ye will come to use plain words and plainness of speech to them all, and no flattery shall dwell in you, no enchanter nor witch shall live, no hypocrisy shall stand before the judgment-seat of God; but shall be as the chaff, driven to and fro; that the scripture may be fulfilled upon them. And all who are out of plainness, with the eternal light, which Christ hath enlightened them withal, shall they be condemned and confounded in time: for this light was before time, and is in time, which lets every man and woman see all their actions done in time; and hating this light, this is their condemnation. But all loving this light, and walking in this light, ye will come to walk in that which is the world's condemnation; and it will bring you to see the world to be gone from God, from Christ, and all who are of God. And this is the counsel of God to you, that in that which is contrary to your fleshly wills, ye may all wait and walk, for that will lead you from all vain thoughts, and all evil desires; there wait, and ye will witness the birth born, not by the will of man: and this birth is heir of another world, and heir of the certain riches, which is manifest to that of God in all consciences. So to you all this is a warning from the Lord, who are in the light, and love the light, which Christ Jesus hath enlightened you withal, which is contrary to your wills, and all men's wills; that with it ye may use plainness of speech to all, and so to be made manifest to that which they hate, which is their condemnation, the light. And abiding in Christ, who is the vine, every one will come to witness yourselves to be as branches abiding in the vine, and sitting under the vine.

This was I moved of the Lord to send out abroad among you, as a message to all the plants of the Lord.

If ye speak any thing contrary to the light, which Christ hath enlightened you withal, with the light ye are to be condemned. And if any among you do speak of former experiences, and not dwell in the light, but in hypocrisy, and presumption, and envy, without the fear of God, ye are to be thrown down, and with the light condemned; and wo upon thy head from God and Christ proceeds, and art to be turned out, and judged with the light and with the life! Therefore in the life dwell and walk every one in particular; then ye will have unity one with another, and grow up to be trees of righteousness, the planting of the Lord.

G. F.

CXII.

All Friends, mind the light, and dwell in it, and it will keep you atop of all the world; and the seed of God mind, and know it, and in it be content.

Dwell in the seed, which is heir of the promise of life eternal, and dwell in the possession of that. And in all your doings (and words) be faithful to the Lord, and to men; let this be your daily exercise.

G. F.

CXIII.—*To a Friend in the ministry.*

Dear brother, mind the Lord, and stand in his will and counsel. Look not forth at time nor place, but at thy Father's house, wheresoever thou art. And dwell in the pure measure of God in thee, and there thou wilt see the Lord God present with thee. For the bringing forth many out of prison, art thou there set; behold, the word of the Lord cannot be bound. The Lord God of power give thee wisdom, courage, manhood, and boldness to thresh down all deceit. Dear heart, be valiant, and mind the pure spirit of God in thee, to guide thee up unto God, to thunder down all deceit within and without. So farewell. God Almighty keep you all. G. F.

CXIV.

Dear brethren, in the mighty power of God go on, to which power of the God of heaven and earth, all the powers of the earth must bow; that to that of God in all consciences ye may be made manifest, that that in them which is of God may witness that ye are sent of God. Dwell in the life of God, that to the spirits in prison ye may minister, and to it be made manifest, that ye are no deceivers, but saviours, and such as are sent to lead from all deceivers, and to testify against them. So, in the mighty power of God go on preaching the gospel to every creature, and disciplining them in the name of the Father, son, and holy spirit. In the name of Christ preach the mighty day of the Lord to all the consciences of them who have lain long in darkness, (and under its chain,) where the light shined, but the darkness could not comprehend it. So, in the power of the Lord God go on, and thresh that which hath been fed with the harlot's spirit, and the harlot famish, which hath and doth prison the just. I charge you in the presence of the living God, dwell in his power, that with his power ye may be carried along to minister to all the spirits imprisoned by the deceit. As the life of God doth arise, it will lead you up to God, the Father of life; in this your fruits shall never wither. But go on to plant a vineyard, and to

plough, that ye may eat the fruit thereof; and to plant in hope, and to thresh in hope, that ye may be made partakers of your hope. And to thresh out the corn, that the wind may scatter the chaff, that the corn may be gathered into the barn. So, in the power of the Lord Jesus Christ preach the everlasting gospel, that by his power the sick may be healed, the leprous cleansed, the dead raised, the blind eyes opened, and the devils cast out. In the name of the Lord Jesus Christ go on, that that of God in all consciences may witness, that ye are sent of God, and are of God; and so according to that speak, to bring up all unto the head Christ, and into the life which gave forth the scriptures; for there is the unity, and out of it is the confusion. G. F.

CXV.—*To Friends, concerning the word of life.*

Friends and brethren, the eternal word, from which ye have both spoken and ministered to others, is the word of life, the word of peace, the word of reconciliation, which makes of twain one new man; and if ye do abide there, there is no division but unity in the life which was before death was, and before division was. Therefore that which is divided is of the kingdom that cannot stand, and is for condemnation by the life and word of reconciliation. That which speaks the evil language I do deny; for that which speaks so doth not see thoroughly. Therefore in the light wait, where the unity is, where the peace is, where the oneness with the Father and the son is, where there is no rent nor division; but all one in Christ Jesus, the everlasting fountain of life and covenant of peace. The son of man cometh not to be ministered unto, but to minister. Where the life and fulness dwells it hides and covers from that to which the curse is; that so it may minister forth to the seed's seed.

Sound, sound the trumpet abroad, ye valiant soldiers of Christ in his kingdom, of which is no end! All the antichrists in the kingdoms (of fallen men) are up in arms against Christ. G. F.

CXVI.—*Concerning judging in Meetings.*

Friends, do not judge one another in meetings, ye that do minister in the meetings; for your so doing hath hurt the people, both within and without, and yourselves under their judgment ye have brought. And your judging one another in the meetings hath emboldened others to quarrel, and judge you also in the meetings. And this hath been all out of order, and the church order also. Now, if ye have any thing to say to any, stay till the meeting be done, and then speak to them in private between yourselves, and do not lay open one another's weakness; for that is weakness and not wisdom to do so. For your judging

one another in meetings hath almost destroyed some Friends, and distracted them. And this is for want of love that beareth all things; and therefore let it be amended. No more, but my love.

Friends, if any amongst you have movings to do any service for the Lord, when they have done it let them return again with speed to their habitation, and there serve the Lord in their generation; that no slothfulness may be amongst you. But all keep in diligence, that no occasion may be given to any 'to speak evil of the truth;' but that ye may answer that of God in all. So give no offence; for wo is to those by whom offences do come. Yet quench not the spirit. G. F.

CXVII.

My dear friends, keep your meetings, and ye will feel the seed to arise, though never a word be spoken amongst you. And be faithful, that ye may answer that of God in every one. And do not neglect your talent, but in the life and power of God live, which ye have received. And, my dear friends, dwell in the life, and power, and love of God, and one towards another.

Friends, dwell in the measure of the spirit of God, and to it take heed, that in it ye may grow; for the true and lasting love proceeds from God, who is eternal. And abiding in the measure of life, ye will have peace and love, that never changeth; if from the measure you turn iniquity gets up, and so the love waxeth cold, and in that lodge the evil thoughts, jealousies, evil will, and murmurings. Wait in the light, which is of God, that ye may all witness the son of God, and witness that which shall never wither; so ye will see and feel God near.

G. F.

CXVIII.

Let no Friends go beyond their own measure given them of God, nor rejoice in another man's line made ready to their hands; lest that get up, and would be justified, which is to be condemned. And that which will boast, and be justified in the sight of men, is out of the kingdom excluded. Therefore in the measure of life wait, and with it be led to have power over your own wills, (which are mortal and changeable,) that the way of righteousness may be found, where your wills are shut out, which causeth the hastiness and the strife, to run into words without the life, where judgment and condemnation do overtake you. Wherefore delight in judgment, which leads to the door of mercy.

G. F.

CXIX.

Friends,—Wait in the life, which will keep you above words, and keep your minds up to God, the Father of life, and condemn and judge all them which would have words more than the life. God Almighty be with you in the measure of life, that in it ye may grow; and with it your minds may be kept up to him, the Father of life.

And that all strife may be kept down with the life, and all light spirits judged down with that which comprehends the world, and judgeth it. So God Almighty be with you all, and keep you in his mighty power up to himself, and condemn all that which is contrary to him and his light. G. F.

To be read at meetings.

CXX.

My dear friends, dwell in the everlasting seed of God, in which ye all will feel life eternal, that never hath an end; and in that meet and keep your meetings. And dwell together in the love and life of God, with which ye may all be filled, through which love ye may cover the multitude of sins, and answer the life of God in all; in which ye may feel the blessings of the Almighty God covering you as with a garment. And so live in the possession of the life; in which ye all will have unity and fellowship with God, and one with another.

Dear friends, exhort all your families at times and seasons, whether they be servants or children, that they may be informed in the truth. For when ye were professors, many of you did exhort and instruct them in the form, when that ye had not the power. And therefore now being brought into the truth, ye should be more diligent to exhort, admonish, and instruct them. G. F.

CXXI.—*To Friends, to take care of such, who suffer for owning the truth.*

Friends,—Dwell in the wisdom and power of God, by which all things must be ordered to his glory, in which ye may do all things to his glory; and that with the wisdom of God ye may order and preserve the creation, and every thing that is good. And if any servants be convinced, and turned from their places for truth's sake, Friends to be tender to them, that they be not lost; but that they may be preserved. And if any soldiers be put out of the army for truth's sake, that they may be nourished and cherished; or any children be turned from their parents, or believing wives from their unbelieving husbands, that they may be

admonished to walk wisely towards them. And that all prisoners, that have but little of their own, there may be care taken for them, and for the lame and sick. And that if any Friends be oppressed any manner of way, others may take care to help them. And that all may be as one family, building up one another, and helping one another. And if any desire meetings any way for truth's service, Friends not to look out; but to dwell in the life and power of God, and therein to answer it.

And all Friends every where, in the power, and life, and seed of God keep your meetings, that over all the top-stone may be laid, and ye all in the wisdom and patience may be preserved, and as a sweet savour may be kept to God, and in the hearts of all people. And every one be obedient to the life and power of the Lord God, and that will keep you from being as a wilderness; but be faithful and still, till the winds cease, and the storm be over. G. F.

CXXII.

Friends,—To that which is pure, I speak, in which is unity, where no defiled thing shall enter. Silence all flesh, who strive about words, in which is no profit; who would draw you out of your conditions, and others out of their conditions. Therefore be low, and mind that which is low, to draw you out of contention. And strive not for mastery, and do not exercise lordship over one another; but mind that which is pure, which keeps you in the fear of the Lord God. For if your minds go from that which is pure, which leads to God, your nakedness will appear to the world; and then ye go in your own wills and strength, and there is the seat for mastery and pride, out of the will of God, and that is out of the unity, out of the oneness, out of the way; and instead of building, ye destroy; and instead of edifying, ye draw back into the world. Therefore all be low, and wait upon the Lord, and be swift to hear, slow to speak, and slow to wrath; be low, and wait upon God, to receive the living food from God, to nourish you in time, with that which was before time; that God in all things may be glorified. So the Lord God Almighty direct you and bring down all fleshly wills; that the pure may be raised up. So meet together and wait upon God, if there be not a word, I charge you. Beware of contention, for there ye get above that of God in the conscience, and so go out of the fear of the Lord.

G. F.

CXXIII.—*Men in the fall are in the wars and strife, but truth restores and brings into peace.*

Dear Friends,—My love is to you all in the everlasting seed of God,

that never changes nor falls, nor gives itself to that which doth change, which is not of this world, but is over it, and was before the world was; in which is the steadfastness, and stayedness, and life eternal. Which reigns over all the airy spirits, (and that which doth change,) and remains, and is as the winter fruit, and stands when all the untimely figs are gone. Mark, and the seed is not as the corn that grows upon the house top, that withers; for the leaves that this seed brings forth, never fade nor fall; for the leaves thereof heal the nations which are wounded. The second Adam goes over Adam in the fall, and his quarrelling sons and daughters, who war one with another with their carnal weapons, who remain in their carnal worships, carnal fellowships, carnal teachings. But who are in the noble and royal seed, are all in peace, and in love, and in life, and in unity, and are in the spiritual worship, and spiritual fellowship, and spiritual teaching, being in the seed, Christ, that never fell, nor never will fall, nor never changed nor never will change. In this seed, Christ, is peace and rest, out of all troubles, out of all whimsies, foolish dreams, imaginations, fancies false visions, false revelations. For the seed, in which the blessing is, is felt, and the life, and the light, and the righteousness, and the truth, that answers the witness of God in all men and women, whether they will hear or forbear. And so, all that are in Adam in the fall, both men and women, and there remaining in the fall, they never are in rest nor peace, but are in travails, wars, strife, fightings; the lusts being the ground of all this. And whimsies and imaginations, fancies, false visions, false dreams, arrogancy, pride, ambition, swellings, puffed-upness, that brings shame and covers them with shame; which they possess that are in the fall, out of Christ, the second Adam, that never fell. For in Adam in the fall is all the (inward) foul weather, storms, tempests, winds, strifes, the whole family of it in confusion, being all gone from the spirit and the witness of God in themselves, and the power and the light; in which power, light, and spirit is the fellowship with God and one with another, through which they come out of Adam in the fall, into the second Adam that never fell, the quickener, who awakens old Adam's children in the fall out of their sleep of sin, and brings them out of his ways up unto himself, the way, Christ that never fell nor changed, and out of and from his teachers, and priests, and shepherds, &c. that change and fall, to the priest, shepherd, and prophet, that never fell nor ever changed, nor ever will fall or change, nor leave the flock in the cold weather, nor in the winter, nor storms, nor tempests; nor doth the voice of the wolf frighten him from his flock. For the light, the power, the truth, the righteousness, did it ever leave you in any weather, or in any storms or tempests? And so his sheep know his voice and follow him, who gives them life eternal

abundantly; who saith to all that are dead in Adam, 'I am come,' mark, I am come, 'that ye (dead in Adam) might have life.' Christ, the second Adam is come, that the dead in the first Adam might have life, and might be quickened, and might be awakened to righteousness, who are asleep in the unrighteousness. And so he doth invite all Adam's posterity to come to him, that all through him might believe, and come to light, and come to life, and come up into peace and rest; for in the second Adam ye have peace, ye have rest. So they have no peace nor rest in the old Adam in the fall, but in the second Adam, Christ, that never fell, are the rest, and the peace, and the life. But in Adam in the fall is neither rest, nor peace, nor life; but darkness, and trouble, and sorrow, and burdenings, and changings. And this Adam's sons and daughters in the fall do inherit and possess in the world. Therefore all come out of Adam in the fall, and haste to him that never fell, nor ever changed; in whom ye have all both rest, and peace, and life, that was with the Father before the world began.

And so, in the name of the Lord Jesus Christ, that never fell, keep your meetings, ye who are gathered in his name; and then ye will see over all the gatherings of old Adam's sons and daughters, that are in the fall and out of his name. But ye being gathered into his name, that never fell, Christ Jesus, feel the seed of God set over all that that makes to suffer; which was before that was, and will stand and remain when that is all gone. So farewell. G. F.

CXXIV.

My Friends,—Be faithful and keep your meetings; and in that light wait, which comes from the head, Christ, in whom are all your lives; from whence ye have your light, which is the life in the son. And ye, who do witness the high calling in Christ Jesus, and are redeemed by him out of the world, and are become new creatures, walk above the world, and be not hasty; but in the light and life wait, that with it your minds may be directed, and guided, and joined together with that which is immortal and undefiled, in one spirit, up to the immortal God. And that with the spirit which he hath given you, ye may witness the one baptism into one body, and ye all with the light may see the one faith, which Christ is the author and the finisher of; and that ye may all see the end of your faith, the salvation of your souls, with that which gives you the victory over the world. And fear the Lord, and take heed of strife, and live in peace and love one with another, believing all in the light which maketh manifest; that all ye may be the children of the light. And this belief giveth the victory over the world. He that is of this faith, is born of God; and he that believeth in the

light shall not abide in darkness, nor shall ever be confounded. For he believeth in that which manifesteth that, which is to be confounded and trampled upon; and he shall not be condemned, but shall have the light of life. And he that believeth not in the light is with the light condemned already. And he that heareth not the voice of the son of God doth not live, but is in death. Therefore he that heareth not the light which comes from Christ the life, heareth not the voice of the son of God, and he cometh not to life. And the hour is come that they which have been in the graves, have heard the voice of the son of God and do live; and they that do not hear the voice of the son of God do not live, but are in the death and the grave. And they that come to believe in the light hear the voice of the son of God and live, and out of the condemnation are come; and live over death, and the grave, and hell, and so come to life. G. F.

CXXV.

Friends, to you all this is the word of the Lord. Know the seed of God in one another, which seed is Christ. Look not out; then ye will not wander, but will be atop of the wanderer. The seed, which is Christ, being known in one another, which the promise of God is to, every one of you know the promises fulfilled in you; whereby ye all may witness the blessing of God fulfilled to you, and in you. And so in this the Lord God Almighty preserve you all to his glory, and that ye all may know the flesh of Christ your food, and know his reign.

And quench not the spirit, and stop not the power; but dwell in that, which doth stop and quench the deceit. And to you this is the word of the Lord God.

And all Friends, mind and heed the life and power of the Lord God; for all that are out of it, are, and will be confounded. Therefore dwell in that which condemns it, in which will be your peace.

G. F.

CXXVI.—*For Friends, to dwell in love and unity.*

The word of the Lord God to all Friends. Dwell in peace and unity with God, and one with another, that to the Lord ye may be a sweet savour, and to one another, and also in them that hate the light; that ye may all come to witness the sonship, and to be heirs of God, and in the spirit have unity, which is the bond of peace. And the seed of God, and the life mind. G. F.

CXXVII.

All Friends every where, do not delight in apparel, do not delight in the creature, more than the Creator. Trust not in uncertain riches, which fade and pass away; but trust in the living God, and love the riches that endure, and fade not away. Delight not in the world that ends, but in the world that hath no end; that there ye may all come to have an assurance of the endless life. G. F.

CXXVIII.—*To all Friends, to keep in the power of God, out of the cares of the world.*

All Friends, to that which is pure, take heed, that with that all your minds may be kept up to God, who is pure; that as the lily ye all may grow, and receive wisdom from God how to use the creatures in their places, to the glory of him that created them. For wo is unto you, that lay up for the latter day with covetousness; ye act in that nature contrary to the light, taking thought for to-morrow 'what ye shall eat, and what ye shall drink, and what ye shall put on.' Look at the life which is more than food, and the body which is more that raiment; and consider the lilies and ravens, and who feedeth them, and clotheth the earth? That in the faith ye may stand, and with it ye may come to see him who is invisible. He who lays up for the latter day with covetousness, goes from that, which should keep him out of days, up to God, the beginning of days; here the Ancient of Days comes to be seen, and the life out of death springs, and a diligent serving God is known, and every one for his family provides. For he is worse than an infidel, that doth not. That which was before days were, mind, which brings to be diligent, serving the Lord; and that keeps down the destroyer. And that keeps down the covetous and the fleshly principle, and that which would run out into the observation of days. And that keeps the life up, out of the earth, and keeps from trusting in the riches that are uncertain, and brings to trust in God, who is living, who is the condemner of all the gods, who have eyes, and see not; who keep people under their dominion from the light. But all who take heed to the light, see God, who is living, who seeth all things. G. F.

CXXIX.

My dear friends and brethren, keep in the seed of peace, which was before the enmity and adversary were, in which ye will all have

life and peace, and unity and dominion; and in that ye will know Christ Jesus to reign, who was before the world began; in whom ye may know your election, and a sitting in the heavenly places in Christ Jesus, above all the earthly places below, and men's evil traditions and vain customs; sitting in Christ Jesus keepeth out of them, for he was before they were.

And let all Friends every where pray to the Lord, to exalt his truth to his glory, and his kingdom which hath no end, but is from everlasting to everlasting. G. F.

CXXX.—*To all Friends, to dwell in the truth, the life of God, the light, &c.*

All Friends, dwell in the truth; in my Father's house there are many mansions, said Christ. And ye all, that know the life, go not from it. Heed not words without life; but heed that which lets you see and know the Father. For mountains will arise, and may arise. But this is the word of the Lord God, and a charge to you all in the presence of the Lord God, heed the power and life, the power which ye have formerly known and tasted of; and that will keep you, until the day of salvation, and that brings you to know the kingdom of God to stand in righteousness, &c. and that will bring you to comprehend deceit, and to fathom it, and bring you to be over the deceit of the world. So ye that know the power of the Lord God, heed it, and it will remove questionings out of your minds; it will remove that which causeth trouble to come into your minds. But if ye go from the power, the formal part gets up in you, and the wonders you will run into. But the power of God is the gospel; and ye that have received the power of God, ye have received the gospel; and he is cursed that preacheth any other, yea, if an angel from heaven. For Christ is the power of God, to whom the angels must bow. And Christ Jesus, who was born (of a virgin,) crucified, and is ascended, (and there is no other,) all of you, that are turned to the light, wait to have him born in you, every one in particular. 'I am the light of the world,' saith Christ, by whom the world was made, who doth enlighten 'every man, that cometh into the world.' Who is the 'bread of life, that came down from above; and who eateth of this bread, lives for ever.' Now, every one of you having a light from Christ, the bread of life, wait, and with and from it you will see, know, and have your food in due season. Now, every one that comes into the world, having a light from Christ Jesus, who is not of the world, and being turned to this light which he is lighted withal, he is turned to Jesus Christ, from whence it comes. And here none shall say 'Lo, here is Christ, or lo there is Christ;' but

every one with the light, which comes from him, shall see Christ, (and shall see the Father, through the spirit that proceeds from the Father and the son,) and the glory that he had with the Father before the world began; and shall have dominion over all the contrary in the male and in the female, having a light from him, that gives the 'light of the knowledge of the glory of God, in the face of Christ Jesus.' Which light shines in your hearts; and there shall every one feel their treasure in the earthen vessel, and the power which is of God. Now, whosoever goes from the light, which they are enlightened withal, they go into the darkness, and they go into the wonders; and run out gazing, and saying, 'Lo he is here, lo he is there.' I am come a light into the world, (saith Christ,) which every one, that cometh into the world, is lightened withal, which light is the covenant; and every one who is in the light, is in the covenant with God.

And so Friends every where, keep your meetings, (this is the word of the Lord God to you,) and do not heed the lo here's or lo there's, neither be troubled; but heed every where the life of God, and do not gad abroad from the truth within; that ye may be kept out of all high swelling storms, bustlings, and tempests, and with it ye may be kept over the world, to him and in him that is not of the world. And take heed of denying the truth; whosoever do, they go from the light within them, and so go into the darkness, and into the wonders. And who go from the light within, go from the Emmanuel, from the saviour within, Christ Jesus, and from the truth in the inward parts, and from the mediator between you and God, and from the vine; and so, ye bear not fruit to the glory of God. And going from the light within, ye go from your peace, and from the covenant of God; and going from the light within, ye gó from the life, where every one receives the light of life. And who go from the light within, go from the increase of God; who go from the light within, go from the anointing within them, and so continue not in the son, nor in the Father. All who go from the light within, go out of the covenant of eternal life. But every one walking in the light within, which he hath received, he shall there receive the bread of life, Christ, whom the light comes from. And so, having your food within, ye shall not go forth to gather it; but he that is in the light, and believes in it, comes to know the garner, whereinto the wheat is gathered, and the chaff, that is to be burned with unquenchable fire, and the floor thoroughly purged; and the immortal crown is known.

Therefore all Friends, keep in the power, and know the power of God in one another, and the life that stands in God; that out of all dryness and barrenness ye may be brought, and kept in the living and eternal spirit and power. And so, the God of glory keep you from the evil that is in the world, in glory, and in unity, every one in your

measures. Now, the power of God will never be shaken; that which is to be shaken, (or tossed,) is out of the power, and the power remains; therefore dwell in the power which throws down all that which may be shaken, (or tossed,) and raiseth up that which can never be thrown down nor shaken. And to you this is the word of the Lord God. And dwell in that, and keep in that, which keeps you out of and above the knowledge of that which entereth into the sensual part; for both these will fail. Therefore in the power and in the life of God dwell, which comprehends the world, and reacheth and fathometh over it all, in that dwell and live, there will be your peace; it will keep you out of the strife, and combustions, and heaps. For this all comes to be fathomed, chained, and kept down by the eternal power, and bound and bundled up for the fire, and judged down, and all that which brancheth forth from it, that nothing may reign but life itself; and all the contrary, the filth and dross, with the unquenchable fire is to be consumed and burned. Wait all this to know, here is the path of righteousness and purity; and nothing shall stand but the mountain of the Lord. Glory to the Lord in the beauty of holiness, which is felt and seen! And all being kept in the light, and walking in that, which ye are enlightened withal, ye cannot be in the strife; for the the enmity is out of the light, and the vain boaster, which comes to nothing, but is judged and condemned. And when that ye are met together in the light, hearken to it, that ye may feel the power of God in every one of you. So here comes your ear to be opened to hear the counsel of the Lord God; and here the eye comes to be opened to see the Lord Jesus Christ in the midst of you, ye all sitting under your vines. So, every particular wait on him, who received not honour of man, neither glorified himself; but the light, which enlighteneth every one that cometh into the world, is a witness against all them that seek their own glory, or glorify themselves, or bear witness of themselves. Now they who receive honour from man, are from the light, both he that gives, and he that takes it; and it is to be stained, and the light stains it, and condemns it. So every particular of you, to you this is the word of the Lord God, know the son of God to be revealed in you. And know the seed, which is Christ, to which the promise of God is; that ye may all witness the seed of the woman to bruise the serpent's head in every one of you. That you may all witness ye are come to him that was in the beginning; and to the seed of the woman, which bruiseth the serpent's head in every one of you in your own particulars. Then ye all will come to feed on the bread of life, that comes from above. And such are redeemed out of the transgression, who are here, that witness this. But where the seed of the woman hath not bruised the serpent's head, and that which abides not in the truth, reigns; there is the transgressor. So, that which is

out of the truth reigning, the serpent being head, he sows his seed, his seed goes forth from him, and his food, his meat is dust; for he could not feed upon life that abode not in the truth, which is the life. He that abides not in the truth, which is the life, his food is dust; and he it is that is tormented. And who are out of the truth, are out of the worship of God; for who are the worshippers of the Father, they must be in the truth and in the spirit. And being in the spirit and in the truth, they are in that the devil abode not in, but is out of; and all false ways, and seducers, and deceivers, and false worshippers are out of. And Jerusalem's worshippers, and Samaria's worshippers, and the worship that is at the mountain, and the idolatrous worshippers, and the worship of devils; all these are out of the truth, and out of the spirit that changeth not. But who are in the truth and in the spirit, they are atop of the world, and atop of him that abode not in the truth; their feet are shod with it. Therefore every one of you that are come into the world, coming all to the light ye come to your armour, ye come to that which lets you see sin; it is the armour against it; it is the eye, with which ye see that which must be cut down and judged to death. In which truth, which is the light, we have fellowship one with another. And this is the counsel of the Lord God to you, dwell all in the power of God, which is the gospel of peace. And the power of God is the cross of Christ; and ye that feel the power of God, ye feel Christ; for Christ is the power of God. The power of God is but one, and the light is but one, and the cross of Christ is but one, which is the power of God; and the gospel of truth is but one, which is the power of God, and there is no other. Ye that come to know these, look for no other. And Christ is that one in the male and in the female, which is the seed, which the promise of God is to; and there all wait to find him, and receive him. 'Know ye not, that Christ Jesus is in you, except ye are reprobates,' said the apostle; so now, if ye are reprobates, ye are wonderers and gazers in Adam, in transgression, out of the light, out of the life, out of the power, out of the truth, out of the way, which is Christ. But being in the life, ye are in the way, in the truth, in the power of God, in Christ, out of transgression, in the second Adam, the Lord from heaven, out of the transgression of the first Adam. And if Christ Jesus be in you, the body of sin is dead, and ye are brought to God; and the Emmanuel being known, 'God with us' is witnessed by every one of you, that are redeemed by him out of the transgression, who are in the second Adam. So, if Christ Jesus be in you, and ye in him, the body is dead; and ye are alive to righteousness, and death is brought into death.

Friends, dwell all in the light, and then ye will dwell in covenant with God, and with God ye will have peace. And friends, all dwell

in the light, that ye may receive the wisdom of God, by which all things were created; with which wisdom ye may come to order all the creatures. And be low, as babes and little children, for the little children receive the kingdom. And so, all know the promise which is to the seed; and know the seed of God in one another, that there be no master but Christ, who bruiseth the serpent's head, where debate and enmity are, which are the cause of strife. So, let the seed be master in the male and in the female, that the ground of strife, which would be master, may be kept under, and the seed, which the grave could not hold, under, be the ruler; so that ye may witness the rock that the gates of hell cannot prevail against, nor the temptations of the devil. G. F.

CXXXI.

Friends every where, dwell in the power of the Lord God, which is without end, in which ye may all have unity. And take heed of striving about earthly things, which is the unredeemed part, that is out of the paradise and the garden of God; but that with the wisdom of God ye may come to be ordered, and order the creatures by that by which they were made and created, that by it ye may know yourselves to be governed. And after that riches increase, take heed of setting your hearts upon them, lest they become a curse and a plague to you. For when ye were faithful at the first, the world would refrain from you, and not have commerce with you; but after, when they saw ye were faithful and just in things, and righteous and honest in your tradings and dealings, then they came to have commerce and trade with you the more, because they know ye will not cozen them, nor cheat them: then ye came to have greater trading, double than ever ye had, and more than the world. But there is the danger and temptation to you, of drawing your minds into your business, and clogging them with it; so that ye can hardly do any thing to the service of God, but there will be crying, my business, my business; and your minds will go into the things, and not over the things; and so therein ye do not come into the image of God, in which is dominion. And so, when your minds are got into the riches, and cumbered therewith, ye go back into that ye were in before: and then, if the Lord God cross you, and stop you by sea and land, and take your goods and customers from you, that your minds should not be cumbered; then that mind that is cumbered, will fret, being out of the power of God.

And all Friends, take heed of jars and strife, for that is it which will eat out the seed in you; therefore let not that harbour in your bosoms, lest it eat out the good in you, and ye come to suffer in your own particulars. Therefore dwell in love and life, and in the power and seed

of God, which is the honourable, royal state. And all that speak or preach abroad, see that ye be in the life, and power, and seed of God, which will edify the body, and not in a brittle, peevish, hasty, fretful mind; but dwell in that which keeps down the contrary, that that may speak which edifies the body in love. And all take heed of vain words, and tattling idle words, but every where stop such; that love may continue in the body, and that the seed may spread over all, that unity may be kept. And all Friends every where, if Friends be poor, and in want, or in prison, that ye may in wisdom relieve and cherish such. And all Friends every where, stop the deceit, that would devour and destroy, which is out of the truth, and true wisdom; which must be limited, that transgresseth the spirit of God. For since the days of the apostles, the true church hath been in the wilderness, and the beast, false prophet, antichrist, and false church have ruled and reigned; amongst whom have been the many names and horns amongst the apostate christians, who have professed themselves to be elders. Amongst this eldership have they had outward and earthly rulers, which have got up since the days of the apostles: but who come to Christ, who was and is the true christian's head, he is their ruler; by whom all things were made. And when the apostate christians went from the apostles' doctrines into the world, they set up many rulers amongst them, and many heads; when they went from the seed of God in themselves, in the male and in the female, then they forsook their head, Christ Jesus. And so, whosoever go from the seed of God in themselves, and set up other heads, they lose the one head, which is Christ Jesus; and then come to be covered with darkness, and the seed comes to be loaden, as a cart with sheaves: and then they break into the many ways, and set up the many heads, when they go from the seed in the male and in the female, which is the one head. And then come up the fightings about earthly things, and warrings with carnal weapons about earthly things, and self-interest, and man's honour and titles, and about their churches, and religions, and worships, and ministry, which have been set up since the days of the apostles, and since the fall. The Jews did kill with the outward sword the heathen, and one another; but Christ Jesus, the prince of life, fulfils the law, and ends the outward Jews' types, figures, and shadows, ordinances and carnal weapons, who is the king of the whole earth, who comes to save men's lives, yet slays and 'kills with the sword of the spirit, which is the word of his mouth.' And the apostles, who followed Christ, wrestled not with flesh and blood; so all, who come to witness Christ to reign and to rule, (who is the prince of life, that saves men's lives,) and follow him, do not wrestle with flesh and blood, nor seek to destroy men's lives. And here comes the wisdom to be known, that is from above, that is pure and

gentle, and easy to be entreated, that is not sensual, carnal, and devilish. So in the time of the law among the Jews there was fighting outwardly; but in the time of the gospel of Christ Jesus, who came to end the law, they were to love enemies, and not to kill them; and love them that hate them, and not kill them. But in the times since the days of the apostles, in the apostate christians' time, they are crying up the outward sword again; and this is the dragon's and the beast's power, the prince of death, which hath reigned since the apostles' days. But who come to follow Christ, they come to reign in spirit, over all these fighters with carnal weapons, that are got up since the days of the apostles. Therefore who are come now into the power of the Lord God, and to the seed that is royal, who was the elected, before the world began, keep your meetings, and dwell in the power of God, in which ye may know his image, and come into it; with which ye may spiritually reign, and have dominion over all the world, and rule in it over them and their vanities, and work them down without a carnal weapon, in the power of God. So keep your meetings, both particular and in the general, in the power of the Lord God, and dwell in the life, and power, and wisdom of the Lord, that all uncleanness whatsoever may by the power of the Lord be brought down and rooted out; and that such have no rule nor authority amongst you, though they be never so fair or excellent of speech: but let all such be brought under by the power of the Lord God, who is to reign over it; that in the sweetness and unity ye all may be brought to be a sweet savour to the Lord God, and in the hearts of one another, and let no uncleanness be amongst you. And all Friends every where, take heed of printing any thing more than ye are required of the Lord God. And all Friends every where, take heed of wandering up and down about needless occasions, for there is danger of getting into the careless words, out of seriousness, weightiness, and savouriness. And all Friends every where, take heed of wronging the world, or any one, in bargains, or overreaching them; but dwell in the cool, sweet, and holy power of the Lord God, and in righteousness, that it may run down amongst you; and that will keep you low. And all Friends every where, take heed of slothfulness and sleeping in your meetings; for in so doing ye will be bad examples to others, and hurt yourselves and them. And all take heed of going up and down to minister, but as ye are moved of the Lord God, or to speak in meetings, or any other places; for travelling to such is dangerous to lift them up, going amongst settled meetings, that are settled. For there is difference betwixt Friends going into the world, and of coming among them that are come to silent meetings, and to feed there; for that which may be seasonable to the world, may not be to them. Therefore let all live in the seed, and wisdom, and fear, and consider, before they utter, that the light be up;

whereby all may be settled, and they themselves be washed. And dwell in the seed, that ye all may know Christ come to reign in you; so that all may be done and spoken by and in the power of the Lord God, that is done and spoken, and not out of it: and in that ye will all have unity in the record of life, whereby the power of God and the seed of God may come up, which is heir of the blessing and of the promise; that ye may come to know the place where there is no curse, and the Lamb's power, throne, life, and dominion. And in the wisdom of God all dwell, that to him ye may be a sweet savour, and a blessing in the hearts of all people; that nothing may rule nor reign amongst you, but the seed itself, and the life of God. G. F.

Let this be read in your meetings.

CXXXII.—*An epistle to Friends, for all to keep in the light, and to watch over one another.*

All Friends and brethren every where, walk in the truth, and know one another in the measure of life, that in it your minds may be guided up to the Father of life; and stand in his counsel, that he alone may be loved with all your strength, with all your minds, and with all your souls; so that ye may all know one another in the life and light, that ye may all be kept from idols. For if ye know one another in the flesh only, that love which will rise out of that knowledge is feigned, and that will wither, and under the condemnation of the light must come. Therefore all wait in the measure of life, that with it your hearts may be knit together. And none to be hasty, nor to will any thing; there is not any thing received from God by him who willeth with his own will. For 'no prophecy of the scripture came by the will of man;' Peter, that was not learned of man, but of Christ, saw this. And the scripture is for the 'perfecting of the man of God,' which is learned of God, and came not by man's will. So now mind your growth, and your perfecting, and your steadfastness in the light, in which is the unity. So every one wait in the light, which comes from Christ the head, from whence nourishment comes, which nourishes the body and all the members; from whence comes the bread of life, which is from above, and the water of life. Therefore all wait in your measure, and walk after your line, which is the light which comes from Christ who is your life; that every one of you may have praise and comfort in the same, and every one of you may be kept in the way of righteousness and peace up to the Lord, who is righteousness and peace, where the blessed hope is seen with the light that comes from him by whom the world was made. That so the covenant of light, life, and peace ye may all come to witness, and every one come to have dominion and rule over

your own spirits; for the spirit of man lusteth to envy, if it be not subdued by the spirit of the living God. Therefore wait and take heed, lest any nakedness appear, and that which is not justified in the sight of God. And take heed of presumption, lest ye go from the living God; but in the spirit dwell, that over all that ye may reign, and come to be recorded in the book of life, which life was before the world was. And this brings you to see and read one another, as epistles written in one another's hearts, where in unity, love, and peace ye will come to dwell, in the life of the spirit of the living God, in which the saints had unity, which brought them to be taught of the living God; and so they gave forth the scriptures, as they were moved by the holy ghost. So no prophecy in the old time came by the will of man, but was learned of God. So now ye waiting in the spirit every one, to be taught of God the Father of spirits, your teacher is with you present, and one in you all, according to your measures. Which spirit is given to every one of you to profit withal; by which holy spirit the scripture was given forth. Which scripture the world hath got, who are sensual, not having the spirit, and there they are fighting about the outside and the languages. And there is the sea, which the beast ariseth out of, which the world wonders after; and there is the mother of harlots, with all her false colours, whose eyes are out from the light which comes from him by whom the world was made; there ye may go, and have a name to live, but are dead. Now all be willing to wait in the measure of that which is eternal, that no fornication be found amongst you, nor deceit; that all may come to receive wisdom from Christ, who is the wisdom of God. That this wisdom may be justified in you all, and ye all in the light preserved, and that which is contrary condemned. So that ye may all be kept from deadness and slothfulness, in the fear of the Lord God, and therein your hearts kept clean. And so the Lord God Almighty preserve you!

Friends, keep your meetings every where, waiting upon the Lord, that to him ye may be a sweet savour. And watch over one another with the measure of the spirit of the Lord. The Lord God Almighty preserve you, and keep you in his will, wisdom, light, life, and power.

G. F.

Let this be read among Friends.

CXXXIII.

Friends,—Towards all men walk in wisdom, and be gentle to all men; 'for the meek inherit the earth,' and receive the blessing. 'And they that thirst after righteousness shall inherit righteousness,' and the blessing. And the 'merciful do obtain mercy' and the blessing. And the

'pure in heart shall see God,' and receive the blessing. And 'Blessed are they that mourn, for they shall be comforted.' And 'Blessed are the peacemakers, for they are the children of God.' And 'Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of God.' And 'Blessed are ye when men shall revile and persecute you, and shall say all manner of evil against you falsely for Christ's sake.' And it is love that edifieth, and the edifying is in the most holy faith, which faith is the gift of God, which giveth victory over the world; and in this is the blessing, which purifieth the heart, and this is it which bringeth to please God. And that which edifieth is the living faith, and not the dead faith; and love rejoiceth in the truth, and not in the iniquity, for that is not in love. So ye that are the Lord's lot, (mark!) and are his inheritance, and are in covenant with God, with him ye have peace; which covenant is given to all the world. But they that hate the light are out of covenant with God, and by the light they are condemned; and those which the light doth condemn are out of the covenant. G. F.

CXXXIV.

Live in peace, all my dear babes of God, one with another, for patience obtains the crown, and hath the victory. And in pureness live over the deceit, and answer the witness of the Lord God in every one. And keep in the seed and life of the Lord God, that ye may feel the blessing of the Lord God amongst you and upon you.

And that which doth let you see your sins, in that stand, and ye will see your saviour, who was before the world was, him by whom the world was made, 'glorified with the Father before the world began;' he will be your stay and rest.

Dear friends, dwell in the seed of God, and know it in you all, that ye may know it to reign, which is the heir of power; and in that live and dwell, and in it keep your meetings.

And we must have the patience to bear all manner of evil done or spoken against us for Christ's sake, and rejoice at it. G. F.

CXXXV.—*For Francis Howgil and Edward Burrough.*

Dear friends and lambs, put on the armour of light, and the shield of truth, and the breast-plate of righteousness, that ye may stand in battle against all the Philistines, and the enemies of God, being led and guided with the spirit up to God, the Father of spirits; that what ye do beget may be to him and into his image, and that which ye do present, it may be perfect. And so mind this. Sow not sparingly, for the

Lord hath a seed that-aways. So the Lord God Almighty preserve you! And stir abroad whilst the door is open, and the light shineth; and so go on in that which letteth you see the world, to comprehend it, and to see what is imprisoned by it and suffereth by it. So the Lord give you an understanding in all things, and his arm go along with you, that ye may be to his glory. And the blessing of the Lord be with you!

Dear Francis and Edward, in the life of God wait, that ye may be with it led and kept to receive wisdom from God, that ye may order all things there with it, and be manifest to the witness of God in all that ye may beget to God; that as good ploughmen, and good threshermen ye may be, to bring out the wheat. So the Lord God Almighty keep and preserve you. G. F.

CXXXVI.—*To Friends, to dwell in that which keeps peace.*

Dear friends,—Dwell in that which keeps your peace, and comprehends the deceit, and answers that of God in every one. And let Friends keep their meetings, and never hearken to tales, nor things without; but keep their peace, and know the life and power, union and fellowship, which stand in God, in and with which ye may stand over the world in the one power, life, and wisdom, and therein be kept to the glory of the Lord God. So, in that which is pure, the Lord God Almighty preserve you! G. F.

CXXXVII.

Friends,—Let God's wisdom have the stay of your minds, and let it be the end of all your words; beware of that spirit, that leads out of it into any thing. There is a day coming, wherein some may wish that they had walked in wisdom, as touching the weaknesses one of another, or the failings one of another; for what know ye, who may stand or who may fall in the day of God's trial? Then many, that have been unstable, may wish that they had kept their secrets in their bosoms, and in God's wisdom sought to restore all, and not to scatter; as that spirit doth which cannot bear and cover the weaknesses one of another who are yet in the wilderness, where the trials are many. I have seen a great danger in this thing. Wherefore beware of that spirit that cannot bear one with another, or forgive one another; for that which cannot, will discover rather than cover, and bring a cloud over many, wheresoever it is received, and raise the contrary in many, and veil the just, (it may be in whole meetings,) for want of wisdom to be stayed in the meek spirit, which trys all spirits, and gives clear sight of things. For want of this many may be cast by, and scarce ever restored again.

Therefore I say, tread over the dead, and that which works in that nature, and reach to the witness in all; so will ye stand for God, and God will bless you in the day of trial. G. F.

CXXXVIII.—*To the prisoners.*

Friends,—Ye that are the prisoners of the Lord Jesus Christ in outward bonds, who witness him by whom the world was made, who is the King of saints, and who are his, and come under his dominion and government, ye are not your own; but purchased with his blood, which washes and makes you clean, and justifies, whose bodies are his temple. Though he suffers you to be imprisoned, yet in his power your bodies are kept, and your spirits also; ye standing witnesses for your master, for your king, for your prophet, for your covenant of light, for your wisdom of God, (him by whom all things were made,) for the word and power, by which all things were made and upheld, against the powers of darkness, who are out of the light, out of the truth, who cannot bind, stop nor limit the unlimited power, which is over it, and comprehends it. They who are born of the word, and in the power which upholds all things, over that, (and the power of the evil one,) have victory, and sing over the false prophet. For the devil was the deceiver, who abode not in the truth; and there is the false prophet, who speaks of his own, and not from the Lord; and there is the beast, that makes the war against the lamb and his saints, who witness the testimony of Jesus, and the word of God. Therefore mind the word of God, ye children of the light, who are in the light, that comes from the word; mind the word of the Lord, which is as a hammer, and as a fire, and sharper than a two-edged sword. And ye who are the Lord's, are not your own; but they who are in their own time, see not the time which is in the Father's hand; their time is always, and they do their own works, and not the works of God, which the son of God did. G. F.

CXXXIX.

Friends,—Know the praying in the spirit, and with the understanding; then ye will come to knew the sighs and groans that cannot be uttered. For such as have not the spirit that gave forth the scriptures to guide them, are as the Pharisees were, in the long prayers, and in the wrath, and in the doubting, and do not lift up holy hands. This makes a difference between praying in the spirit, and the Pharisees' long prayers, that devoured widows' houses.

And none owns the light as it is Jesus, but he that owns the light that Christ lighteth him withal. And none owns the truth, but who

owns the light that cometh from Christ, the truth. And none cometh to the Father, but such who owns the light that cometh from Christ, which leads to him. Nor none owns the son, except he owns the light that cometh from him.

For all dwelling in the light that comes from Jesus, it leads out of wars, leads out of strife, leads out of the occasion of wars, and leads out of the earth up to God, out of earthly-mindedness to heavenly-mindedness, and bringeth your minds to be in heaven. G. F.

CXL.—*To Friends, concerning collecting their sufferings, &c.*

All Friends every where, that do suffer for tithe, and are served with writs to answer at London, take copies of your subpœnas and writs, that ye may have them, when ye appear, to show them to the court; whereby ye may be kept atop of the persecutors and evil doers. And keep a copy of all your sufferings for tithes in every county, that it may be laid on their heads that cause you to suffer. And all Friends that suffer imprisonment, or are fined for not swearing, keep a copy of your sufferings in every county, and the men's names that cause you to suffer, for tithes, or for not swearing. And all Friends that suffer for not giving money for repairing of steeple-houses, keep copies of your sufferings, in every county, and by whom. And as any are brought to suffer for these things, or for not bowing to any deceit whatsoever, let a true and a plain copy of such suffering be sent up to London. And such as are moved of the Lord to go to steeple-houses, and are beat, knocked down, or imprisoned; let a copy of all such sufferings be sent up as abovesaid, that the things may be laid on the heads of them that caused the sufferings. And if any be beaten or wounded in going to meetings, or be struck or bruised in meetings, or taken out of meetings and imprisoned; let copies of such things be taken, and sent as abovesaid, under the hands of two or three witnesses; that the truth may be exalted, and the power and life of God lived in. And if any Friends be summoned up by writs, or subpœnaed to appear personally to answer for tithes, let them do it, that the truth may stand over the head of the liar; which may answer the truth in every one. And as ye are moved, be obedient to the truth, that nothing may reign but the truth. They that say ye must appear personally, and when ye appear, say they do not mean so, but that ye must appear by an attorney; this is not truth, this is made up of a lie, and is to be judged by them that dwell in the truth.

If any Friends be moved to write to them who caused their sufferings, let them do it; nevertheless let copies be sent of their sufferings

as aforesaid. And also any that suffer for not putting off their hats for conscience sake, let copies be sent up of these things likewise.

G. F.

Let this be sent among all Friends in all counties in this nation.

CXLI.—*To Friends, to gather up their sufferings and lay them before the judges.*

All Friends every where, that are in any sufferings, let your sufferings be gathered up together in every county, ye that have suffered by justices, or constables, or bailiffs; let your names be set to your sufferings, and a name or two to witness them, and the names of them that caused you to suffer. And after that ye have gathered up your sufferings in every county, in the county where the judges come, let your sufferings be laid before them, who are sent forth from the head and heads of the nation, (which nation or nations is to be governed as a family, in justice and truth, and judgment, and righteousness.) For he that is the head in the nation, gives forth his charge to the judges; for they are all as his servants. The judges come forth into the several counties, and the counties are as their families; and they give forth their charge to the justices, sheriffs, juries, bailiffs, constables. The justices and sheriffs of the counties, they are to look to their places as to their families; chief constables and other constables in their places, as to their families; and the constable to look to his town as to his family. The judges give charge to all in their places. Now these not judging and doing justly, sheriffs, juries, constables not doing justly, righteously, or equally; the sufferings being gathered together, short and true, and their actions that have not been just and righteous, who caused the righteous to suffer and truth to fall in the gates, and in the streets, that equity cannot enter, (for equity cannot enter where truth is fallen; for that which lets in equity is truth.) Gather up such your sufferings in every county, that suffer by the unjust and unrighteous, and deliver them to the judges that they may see it; that they may judge justly and see what is done in the family to whom they give their charge, and what their master's servants have done, justices, sheriff, constables. And if the judge that sits in the gate will not judge righteously, nor plead the cause of the innocent, nor help the helpless, nor break the jaws of the wicked that tear and rend the innocent, (but is light and vain,) God, who is just, is ready to plead their cause, and to judge and cast out the unjust judges. For he that judgeth among the judges, (and relieves the oppressed, and helps the helpless, and strengthens the weak hands and feeble knees, and gives righteousness to every one that loves it, to every one whose intents are upright and

single,) gives true judgment agreeable to that of himself in every one, and crosses the ends and intents of every one that is from that, and gives judgment upon the unjust. And that a copy of all your sufferings, which are delivered to the judges in every county be kept and sent up to him that is the head in the nation, (who sends forth the judges as his servants,) that he may see, measure, and weigh, how unrighteously they have judged, and what his servants have done, which cause the dividing of his family; and through the want of judgment running down the streets, equity cannot enter because truth is fallen. So these things being laid upon the heads of the nation that they may feel and see that God's judgments are just; and will come upon them if they do not judge justly, and do not measure righteously, and do not weigh truly. So that in every circuit and assizes the sufferings of all Friends being gathered and sent to every judge in his circuit, a copy of the said sufferings, (which were so laid before such a judge,) may be afterwards brought and sent to the head of the nation; that truth, righteousness and justice may reign, and Friends be clear of the blood of all men. That the seed of God may reign, which doth reign above all the wicked. G. F.

CXLII.

All my dear friends,—Keep up your heads above the waters and the sea, in which there is a tempest. Fear not the devil, nor all his darts nor weapons, nor all his soldiers and instruments that he keeps in league with; but mind the power of God and the light of Jesus, and be clothed with, and put on the armour of light, and the helmet of salvation, and the breast-plate of righteousness, the shield of faith, in which ye have victory, and unity, and access to God. And dwell in patience and love to God, and one towards another; for the lamb must have the victory over them all, the wild beasts in the field or wilderness, who are in the fall from God. And though these beasts' horns be never so long, yet the lamb shall conquer them; who gets the victory, and overcomes, and takes away the sin. And the lamb hath wisdom, the lamb hath power; follow him, then ye shall have his mind, wisdom, and patience; and in that ye follow the spirit of truth, and are led by that (against which there is no law) in which there is life and peace, and fellowship with the son and the Father, and all the saints, and their words. Therefore live in the truth, and then ye live in Christ the way, that lives, who was before the untruth was, in which the many ways in the wilderness are. And living in the truth ye live in the love and unity, yea, in that which was before the enmity was, and imperfection; in which truth is all perfection of love, and life, and light, which light,

life, and truth is the way to God, in whom the church is which Christ is the head of. And who come to this church they come into God the Father of our Lord Jesus Christ; and who come to God, they must come into the light, life, and truth. And that is the way in which people are renewed into God's image of holiness and righteousness again, in which God is seen. Which way is out of the ways of man, that is fallen from the image of God's righteousness and true holiness; in which way are all the gadders abroad from God, out of the life. G. F.

CXLIII.

All friends and brethren, in the noble seed of God live, which hath the promise of life, which is the top and corner stone, Christ over all set, in whom is life eternal and fulness for you all, and life, peace, and wisdom. And the seed Christ destroyeth the devil and his works, which seed Christ lives for ever. Feel and know that in yourselves which will never have an end; and then ye will know that which doth remain and abide when the devil and his works are destroyed and gone. The seed remaineth, Christ, the power of God, which goeth over the power of the devil, in which is the saints unity, that is everlasting; which bringeth to the church that is in God. And so all in the power of the Lord God and the seed live, which is over all that which is not in his pure life; in which ye all have unity that never hath an end. My love is to you in the seed, in which there is life. G. F.

CXLIV.

Friends,—Get not knowledge in the unsanctified and unregenerated part; for that which is not sanctified in your own particulars, will not be to them that it is declared to. Neither can ye feel your words that come from the unsanctified and unregenerated part, go from you with joy and life; for that part will glory and boast, and vaunt itself and say, this have I done, and that have I spoken, and not glory in the Lord. So this satisfies not, and the spirit in prison is not refreshed by those things. G. F.

CXLV.

Friends,—Where there is strife among any of you, mind the light to judge it down and condemn it; by which light your minds may be guided up to Christ, where there is no strife, to learn of him, and to condemn all that with the light, which would give the world a ground to reproach truth, and to see your nakedness. For that which is out of the light will fall and confound itself. So mind that which keeps your

peace, and condemns that which leads into weakness; and that which will let in prejudice, goes from the light. All which is to be condemned with the light, which leads to Christ the covenant of peace. And where there is strife which leads out into many words, such will wither and bring themselves under condemnation at last. Such must be silent and mind that which doth condemn them; that the life in them may arise, wherein is no strife. For where men's spirits are high, something is stirring that should be kept under; take heed that get not up into rule. So first learn the ministry of condemnation in yourselves, that life may arise, before ministry in the spirit be known, which preacheth peace by Jesus Christ, where there is no strife. Therefore wait to know the time of silence. And all Friends, let your patience and moderation be known to all men; for nothing is attained to that is good by strife, for that is out of Christ in the forward will, which is to be condemned with the light, (where is the unity,) which cometh from Christ, and leadeth up to Christ the covenant of life. And take heed, all Friends, of causing his name to be blasphemed through you among the heathen, but mind and wait to receive the love of God which bears all things, and suffers all things; and so comes to receive the armour of righteousness, which quenches all the fiery darts of satan, that the patience that bears and suffers all things may be witnessed. G. F.

CXLVI.—*To Friends in Ireland.*

Friends,—Feel all of you the power of the Lord God in yourselves to guide your minds up to God, and to give you dominion over all weakness, and to strengthen and to heal you. And look not out, but every one feel the power of God in your own particulars, and let all your faith stand in that; then will ye have unity, and in that ye will have dominion and victory, and it will keep you in order. In which ye will have virtue, and in which ye will feel the spirit, in which ye will have fellowship and comfort. And be low and still in the life and power, and not hasty nor rash; that ye may in the life and power answer that of God in every one, that crieth for peace and rest. So dwell in the love of God, this I warn you and charge every one of you; your faith standing in this and in the power of God, then ye will feel the presence of the Lord God among you. G. F.

CXLVII.—*To Friends in Wales.*

Friends,—Live in the wisdom of the Lord, for that is it which doth preserve you pure, lively, and gentle, above that which is below. And in the increase of God live, and in his virtue, power, and love, that through it your hearts may be established and filled with the same;

that justice and truth may in all things be amongst you, and Christ Jesus known in the midst of you as a prophet, priest, and king, (who hath gathered you in his name,) to open and reveal to you, and rule you, who is the quickening spirit in whom the spiritual sacrifices are offered. Therefore I say, know Christ, who is the substance of all the types, figures, and shadows, by whom the world was made, who destroys the enmity among people, and the devil the author of it; and in him is both life and peace. The heave offering was a figure of Christ the one offering; the priests, and the law, and the first covenant, were figures of the everlasting covenant, Christ Jesus. Oaths which ended strife in the time of the law and before, were figures of Christ, the oath of God, who sware by himself; which oath Christ Jesus endeth, and destroys the devil the author of strife, and brings people to yea and nay, who judges the false oath and ends the true. For there were no oaths commanded before the fall; so there are none to be in the restoration and redemption by Christ. They see this doctrine that are renewed again (in measure) into God's image, and are come into obedience to Christ's doctrine and the apostle's, as in the primitive times; and see the ground of swearing among the Jews, and see the ground of swearing got up since the apostles' days, among the apostates from the primitive practice in the church in the apostles' days. And they see that oaths were not given to man before the fall, and see they are not to be in the restoration; nor were in the primitive times, nor in the beginning according to the doctrine of Christ, who is the first and the last, who is to be minded, and his doctrine, who is the top and corner stone. And now is the bride his wife, coming up out of the wilderness, where she hath been driven, and been fed of God in this time of the beast's, dragon's, false church's, and whore's worship, which hath gotten up since the apostles' days. Therefore all walk in the light of the lamb, that by his blood ye may be washed; that through it and the testimony of the Lord Jesus ye may overcome. And meet in the power of God, and in that keep your meetings; that ye and every one of you may inherit the power of God, and so come into your own inheritances. So live in love, peace, and unity, one with another; for the body doth edify itself in love. And the grace of our Lord Jesus Christ be with you, amen! to teach you, and to season and to establish your hearts, and to bring you salvation; and in that live which was before enmity was. G. F.

CXLVIII.—*An exhortation to fervent prayer and steadfast faith, in time of the greatest troubles and exercises.*

O my dear friends and brethren every where! let all your cries and prayers be to the Lord in singleness of heart, in his spirit and

power, and in belief in God through Christ, to receive what ye pray for. For the Lord's ears are open to the cries of his poor and afflicted ones. So, day and night let your cries be to him, who will keep you in all distresses. For in your afflictions Christ is afflicted, and in all your oppressions he is oppressed, and in all your imprisonments he is imprisoned, and in all your sufferings he suffereth, and in all your persecutions he is persecuted. 'Saul, Saul, why persecutest thou me?' said Christ. And all Friends, keep out of the vain fashions of the world in your apparel, and run not after every new fashion the world inventeth and setteth up; keep in your plain fashion, that ye may judge the world's vanity and its spirit in its vain fashions, and show a constant spirit in the truth and plainness.

And be moderate and chaste in all your families, and in all your imprisonments keep in the fast to the Lord, which breaks down the bond of iniquity, by which every one's health groweth. And ye may also see, how Christ Jesus encourages to pray, Mark xiii. 'Take ye heed, watch and pray; and what I say unto one, I say unto all, watch.' And in Luke xi. 5. 13. wherein he further encourages to pray, where Christ saith, 'Which of you shall have a friend, and shall go unto him at midnight, and say unto him, friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say; trouble me not, the door is now shut, and my children are with me in bed, I cannot rise and give thee. I say unto you, though he will not rise, and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.' And upon this Christ encourages to knock, pray, and seek. 'For if a son shall ask bread of any of you, that is a Father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will be give him a scorpion? If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him.' And further he encourages to pray. Luke xviii. 'He spake a parable unto them, that men ought always to pray, and not faint, saying, there was in a city a judge, that feared not God, neither regarded man. And there was a widow in that city, and she came to him, and said, avenge me of mine adversary; and he would not for awhile. But afterwards he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the

Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily.' Here mind the promise of Christ, that doth not change, but will be fulfilled.

And Christ distinguishes in a parable of a Pharisee, (who was a public praying man,) and of a Publican, that stood afar off, and cried for mercy; who being in the fear, was more justified than the Pharisee, who was in the public praying. So, pray in the spirit and in the faith, nothing wavering nor doubting. And seek and watch in the spirit, every one in your measures, that ye have received, and therein to be preserved; and Christ the life will open to you, and the spirit will give you an understanding, and a distinction of the state of 'asking, and not receiving, and of seeking, and not finding, and the praying in the wavering and in the doubting,' which is not in the spirit of God. But such ask in that nature which doubts, and would consume it on their lusts. So, ask in faith, that gives the victory over the wavering, doubting nature. And whatsoever ye ask believing, it will be given unto you; it is Christ's promise. John xiv. 13, 14. For Christ saith, 'Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments.' So, every one's prayers are assured unto them, and their requests effectual in their obedience, and loving Christ, and keeping his commandments.

G. F.

CXLIX.—*To Friends, to know one another in the light.*

All Friends every where meet together, and in the measure of God's spirit wait, that with it all your minds may be guided up to God, to receive wisdom from God; that ye may all come to know how ye may walk up to him in his wisdom, that it may be justified of you, and ye in it preserved up to God, and be glorified. And Friends meet together, and know one another in that which is eternal, which was before the world was. For knowing one another only in the letter and flesh, differs you little from the beasts of the field; for what they know they know naturally. But all knowing one another in the light which was before the world was, this differs you from the beasts of the field, and from the world's knowledge, and brings you to know one another in the elect seed which was before the world was. And if ye turn from this light ye grow strange; and so neglecting meetings ye grow cold, and your minds run into the earth and grow weary and slothful, and careless, and heavy, and sottish, and dull, and dead. Ye may speak then of

things which were opened once from the light, though now ye be turned from it; but with the light in which is the unity is all that condemned. In which (light) is the fellowship with the son, from whence the light comes, which keeps in the liveliness, which keeps from slothfulness, and all those things before mentioned, which are contrary to the light; which who turns from, turns into. Therefore in the light wait and walk, that ye may have fellowship one with another. I charge you all, in the presence of the living God, that none boast yourselves above your measure of light; if ye do ye will be buffeted. For such run into presumption, and so into reproof. Which reproof that spirit will not take patiently, but gets up into presumption; which is to be condemned with the light, in which is the unity, which keeps from desperation and presumption. They who go from the light, the enemy comes into them, and the envy, and the manslayer gets up within and slays the man; and no such one hath eternal life abiding in him, for he is turned from the light which comes from Christ Jesus, the life. All who dwell in the light which comes from Christ, come to receive the eternal life. And here the love of God is shed abroad in the heart; and dwelling in love ye dwell in God, and from the life the eternal love doth flow, which life comes from the Father of life, whose love doth not change. And so with the light (ye dwelling in it which leads to the life) ye will come to witness the faith unfeigned, and the humility unfeigned, and the faith which works by love, which purifies the heart; waiting in the light which comes from Christ Jesus, this is received from him. For with the light man sees himself, which (light) comes from Christ, who is the author and finisher of his faith; which faith gives him the victory over that which he sees to be contrary to the light and to the word. And this is the one faith; and here the first Adam and the second Adam are known and seen. G. F.

Let this be read amongst Friends every where.

CL.—*To Friends, to live in love and unity together, in the power of God.*

Friends all every where, in the life and power of God live and dwell, and spread the truth abroad. Quench not the spirit, but live in love and unity one with another; that with the wisdom of God ye may all be ordered to God's glory. And live all in patience one with another, and in the truth, that ye may feel and see to the beginning, before the world and its foundation was, in the faith which gives the victory; that nothing may reign but the life and power amongst you. And live all as the family of God in love, in life, in truth, in power, having your house established atop of all the mountains and hills; that ye may answer that of God in every man, and the word of the Lord ye may witness to go

forth among you and be among you. So in this the Lord God Almighty preserve you and keep you. And in the son of God's power live, for all power in heaven and earth is given to him; who is to subdue all the powers of darkness, and to make the kingdoms of the world his kingdom. And none go beyond the measure of the spirit of God, nor quench it; for where it is quenched it cannot try things. So if any have any thing upon them to speak, in the life of God stand up and speak it, if it be but two or three words, and sit down again; and keep in the life, that ye may answer that of God in every man upon the earth. To you this is the word of the Lord God. G. F.

CLI.

Friends,—There was a time when the apostles preached Christ that died at Jerusalem; and they witnessed him forth, and brought (for proof) the prophets' testimonies who prophesied of him. And they that preached Christ's sufferings at Jerusalem, showed the fulfilling of the prophets and the law, and all that was written of him. And after, the apostles preached Christ the substance (the end of the types and figures) amongst them that had the prophets' words, and the law, and the outward temple; and they showed them out of the prophets' words, and out of the law, that that was the Christ that died at Jerusalem, and suffered without the gate.

And then there was a time that the apostles preached Christ in them, to them that did believe and had received him; 'Know ye not, that Christ is in you, except ye be reprobates?' And, 'Christ in you, the hope of glory.' And, 'If Christ be in you, the body is dead.' And, 'They that are Christ's, have crucified the affections and lusts, and all things are become new.' But this was spoken to them that believed, who were the saints, to them 'Christ in them' was preached, the substance of what the prophets prophesied of; and to believe in him who was risen, the resurrection. But to the world the apostles preached repentance, and to believe in Jesus Christ; and taught faith towards God. But to them who were redeemed out of the world, in and to whom the son of God was made manifest, (who were brought to God, the judge of all, and to the church in God, and to the innumerable company of angels, and to the spirits of just men, who were made perfect in him through faith towards God,) preaching repentance and the doctrine of baptism was needless, in whom it was fulfilled, to and in such as were brought to God. He that can receive this may, for to it there is no private meaning.

There is a time of preaching faith towards God; and there is a time to be brought to God. But such as are here deny the first priesthood,

and witness the second with the eternal spirit of God; who witness him without father or mother, a priest for ever, after the order of Melchisedeck. G. F.

CLII.—*To Friends, concerning openings, &c.*

This is the word of the Lord God to you all. In all openings and speakings let not the man be lifted up, for that will not be the servant, but the master; which is to be thrown down with that from whence the openings come. Therefore keep down that which would be lifted up in the sight of the world, for that doth (often) fall in the sight of the world; but that being lifted up which answereth that of God in every man, this is of the son of God, who is exalted above the world, and was before it was made and created.

And every one dwell in the seed and life of God, and in that know one another. And meet together, and keep your meetings, that ye may see the Lord Jesus Christ in the midst of you. G. F.

CLIII.—*To Friends beyond sea, that have Blacks and Indian Slaves.*

Dear friends,—I was moved to write these things to you in all those plantations. God, that made the world, and all things therein, giveth life and breath to all, and they all have their life and moving, and their being in him, he is the God of the spirits of all flesh, and is no respecter of persons; but 'whosoever feareth him and worketh righteousness, is accepted of him.' And he hath made all nations of one blood to dwell upon the face of the earth, and his eyes are over all the works of his hands, and seeth every thing that is done under the whole heavens; and the 'earth is the Lord's and the fulness thereof.' And he causeth the rain to fall upon the just and upon the unjust, and also he causeth the sun to shine upon the just and the unjust; and he commands to 'love all men,' for Christ loved all, so that he 'died for sinners.' And this is God's love to the world, in giving his son into the world; 'that whosoever believeth in him should not perish.' And he doth 'enlighten every man that cometh into the world,' that they might believe in the son. And the gospel is preached to every creature under heaven; which is the power that giveth liberty and freedom, and is glad tidings to every captivated creature under the whole heavens. And the word of God is in the heart and mouth, to obey and do it, and not for them to ascend or descend for it; and this is the word of faith which was and is preached. For Christ is given for a covenant to the people, and a light to the Gentiles, and to enlighten them, who is the

glory of Israel, and God's 'salvation to the ends of the earth.' And so ye are to have the mind of Christ, and to be merciful, as your heavenly Father is merciful. G. F.

CLIV.

O friends! keep out of that state, which is out of and below the chaste nature; for all unchasteness, by the power of the Lord and his truth and light, is to be judged. Therefore live in the truth and in the light of God, that keeps you all chaste, for in that is the unity, and out of that is the war. For from the lusts are the wars and strife. Oh! keep over that nature, that purity may flow, and righteousness spread, and truth flourish, and love and peace abound in and amongst all the family of God. Keep down the unchaste, keep down the adulterous eye, and keep down the lust of the flesh, which is not of the Father but of the world; and lust is against the spiritual fellowship, and spiritual union, and spiritual dominion, for that would be as a lord, to lord above the spirit, which the spirit of God is Lord over, and judges it. Keep down the lustful heart and eye, for that leads from God, and joins with the adulterate in any thing, or with any thing that is evil; keep truth and a pure conscience, and there ye have an unspotted life, in which ye may see over the spotted life, where no chastity nor purity is. Therefore live in that which keeps you chaste, then ye follow Christ the Lamb; for there are the holy joy, and peace, and comfort, and unity known, in the life and fellowship with the God of life. For what is the cause of all the lusting spirits to envy, and of the wisdom that is sensual, earthly, and devilish, but a living and a going out from the truth and the life? Which (truth and life) is the mark of the high calling of God in Christ, where the peace is. And so the spirit of this world lusts to envy, it lusts to strife, it lusts to contention, it lusts against the spirit of God; the lusts of the eye, and the pride of life, and the lusts of the flesh, clothed with flesh, covered with flesh, not with the spirit, such are unchaste, and follow the lust, not the Lamb, and so live in that which the war proceeds from, and in strife and contention. And, therefore, mark that spirit with the eternal power of God, for it judges with evil thoughts, being in the earth, and thinks all to be like itself, being in the bad, and in the lust, and in the adultery; it judges all to be like itself.

Oh! therefore mind the holy life, the chaste life! That is the bride's clothing, by which she adorns herself for her husband, Christ Jesus. Therefore live in that which keeps your peace, there is your life and dominion; that weeds may not grow, nor brambles, but that they all may be cut down and weeded out. For those grow through the liberty

of the flesh, and by that ye come to be darkened, and lose your discerning and feeling; and there gets the beam into the eye, by which ye come to judge with that judgment which is for judgment, which should be judged down by the spirit of truth and peace. And so live in the same peace with God, and one with another, and have fellowship in the chaste life, and in the spirit and power of God. And keep down that which lusts to envy, and strife, and contention, for that will not, nor cannot bear true judgment, but will flatter and fawn, and sow dissention; and so in the end will bring dishonour both to God and his people. That can never abide true judgment or sound doctrine, for that adulterates from God, and joins in marriage with that which is adulterated from God. And so the unchaste follows the whore and the adulterer, and goes to the marriage supper of the adulterer and the whore; but the chaste virgin follows the Lamb, and goes to the marriage supper of the Lamb. Therefore all live in the chaste life, by which ye may follow the Lamb of God to his supper and marriage. And keep ye all out of that from whence contentions, and strife, and wars arise, which are the fruits of them that live in the lust, which is seen with the everlasting power, the ground from whence strife, and contention, and wars come, the unchaste, which live in the lust; which lust will defile all that receive it. Therefore, all Friends every where, your fellowship is to be in the gospel, the power of God, and in the spirit, the fruits of which is peace; in which ye all will be kept in dominion, pure and chaste to God, and one towards another. For all that come to the sabbath of rest must put off their old clothes, which they have worn in their old works, labours, and travels. For six days the Jews were to labour, but the seventh day was their rest, which is perfection.

G. F.

CLV.—*Concerning the Light.*

Friends,—Ye that be turned to the light in it wait, in it meet together, that with it your hearts may be joined together up to Christ, the head, from whence the light doth come; with which ye may see all the world and all the gatherings that are out of the light, which are in the vanities of their minds, and in the rebelliousness of their hearts, and stubbornness of it from the light. But ye believing in the light and receiving it, ye receive and come into the covenant with God, and peace with God; and into that which gives the knowledge of his glory and of his image. And this belief giveth the victory over the world, and brings unto God, and into his likeness, and separates you from the world, and its likeness, and image, and its fashion, which are out of the light; and its knowledge, and its wisdom, and its honour, and its fear,

and its love, and its rejoicing, which are out of the light in the flesh, and in the iniquity, where the soul is in death. But in the light rejoicing and walking, ye receive the love of God shed abroad into your hearts, which love rejoiceth in the truth, (mark,) in that which the devil abode not in. With that ye know and will know the increase of God, and know God and his law put in your minds, and in your hearts written, where the fear is placed, where the secrets of the Lord are revealed, and the light, which is the truth, comes to be walked in. Here is a joy in the Lord where no flesh glories. In this waiting, (in the light,) the world where there is no end it gives you to see; and the power of the world which is to come, ye will come to see and be partakers of. Which power ye receiving (who are in the light,) it brings you to become the sons of God, and to be heirs of the world where there is no end, and of the everlasting inheritance which fadeth not away, and the riches which are durable, where no thief can come, nor nothing to rust or canker; for that is out of the light that doth thieve, rust, or canker, and in the transgression. Therefore, ye saints in the light of the most high God, whose name is dreadful amongst you, and his power made manifest in measure, and his glory appearing, walk worthy of the high calling! Keep your dominion, keep your place of rest in the power and strength of the Almighty, and meet together in the love, unity, and peace, and know one another in this love that changeth not; which being received, ye walk in that which condemns that which is changeable. This love rejoiceth in the truth, and hath dominion over him that abode not in the truth, but rejoiceth in that which the devil abode not in. And here the spirit is received in which God is worshipped, the Father of spirits. He that believeth here believes in the Lord, and shall never be confounded; for he believes in that which doth confound and condemn those who are out of the light, and gone from the word of God in the heart, and from the power of God, and from the light of the glorious gospel, which is the power of God. The God of the world hath blinded their eyes that abide not in the truth, they are gone from the light which is the truth; and all that are blinded by the god of the world, these are out of the light and out of the truth. Therefore ye being in the light, and to it turned, (the light of the glorious gospel,) the image of God is seen, and the glorious gospel received. Therefore walk in the light as the children of the light, and know the wisdom that is of her children justified; that ye may answer the light in every one (that comes into the world) that hateth it. And keep your habitations, that ye may every one feel your spring in the light which comes from the Lord, and feel your nourishment and refreshment; which waters the plants and causeth them to grow up in the Lord, from whom the pure, living springs come. And

here is the water which is the witness in the earth, which doth wash; and here comes the spirit to be known, the witness which doth baptize, and the witness the blood, which doth cleanse, which agrees with the witness in heaven. So, he that believes hath the witness in himself. (Mark and take notice.) And so, ye being in the light, every one in particular feed upon the bread of life which comes from above, which nourisheth up to eternal life; wherein as every one grows up, here every one gives glory to the Father, and to the son, and knows the light which is the way, the truth, and the life. Every one of you that are turned to it, ye are in the one way, truth, light, and life, feeding upon the one bread which comes from above; which whosoever doth eat of lives for ever, and shall never die.

Let this be read among all Friends every where, in this nation and elsewhere, that to the light are turned and in it are kept, that in the unity they may all be kept. And in it God Almighty preserve and keep you, that ye may feel his promises, which are to the seed; and know the seed to which the blessing is, and know the flesh of Christ, that ye may be flesh of his flesh. And friends, live at peace among yourselves, waiting upon the Lord; and the Lord God of life and peace be with you.

Let no Friends be discouraged; but walk in the truth and the love of it, and to it bend. G. F.

CLVI.—*To Friends, to keep in that which is savoury.*

All Friends,—I do warn and charge you in the presence of the living God, in his wisdom and life keep, that no ill savour be nor get up amongst you. For ye are the salt of the earth, to season and to make savoury to God; but if the salt have lost its savour, it is henceforth good for nothing. Therefore I do warn you all, mind that which doth keep your peace; whereby ye all may grow in love, and know Christ in you all, in whom is peace. Ye are the light of the world to answer the light in every one, that with the light they may see your good works, and by seeing them, they may glorify your Father which is in heaven; for all deceit is judged and condemned by it. And every one keep in the measure of the life of God, and see that there be no strife nor presumption among you; but all serve one another in love, and let that of God guide every one of you, in which ye may have unity one with another and with God. And in his life wait to receive power to bind and chain all down which is contrary to truth. And so, in the life and power of God, the Lord God Almighty preserve you to his glory. Amen.

The light is precious to him that believes in it, and walks accord-

ing to its leading. So, while ye have the light, walk in the light, and live in the light, Christ the truth; that ye may, through obedience to it, be the children of the light and of the day. For the light and the truth were before darkness and deceit were.

G. F.

CLVII.

Friends,—By the wisdom of God were all things made, and by the wisdom of God must all things be ordered again to God's glory. Transgression and sin bring death and destruction; but that wisdom is hid from all their eyes that live in sin, by which wisdom all things were made and created; which was, before sin, death, and destruction were. And so, that is it, which the creatures and creation of God must be ordered by, that wisdom which made them, and doth not change; which is hid from death and destruction, and from that which is in the transgression of life, and must not rule. So Friends every where, be tender to those that have forsaken any thing for truth. And if that their parents have put them out from them, or their masters put them away for truth's sake, and them that are put out of their places for truth's sake, such in the truth receive and cherish; that they may be kept in the service of the creation to God's glory, answering that of God in all. For every one is to abide in their places, and there to be faithful, except they be put out, or put away, and be buffeted for no fault, and take it patiently; that is thanksworthy. And do good unto all, especially to them that are of the household of faith, and be as the church of God, guided in the wisdom of the Most High, who causeth his rain to fall upon the just and upon the unjust. And so, be ye merciful as your heavenly Father is merciful. And know the seed of God that is heir of the promise in every one of you, and the wisdom, by which all things must be ordered to his glory, who upholds all things by his word of power. By which word of wisdom all things were created, and must be ordered again to the glory of the Creator; in which man will be kept clean unto God, and honour God with his substance, and glorify God in his spirit. Whereby every one's conversation will come to be ordered aright, and ye come to set down in the heavenly places in Christ Jesus; and to know the high calling of God in Christ Jesus, who calls out of darkness into the light, out of death into life. For he that calls, is holy, and calls into holiness, without which none shall see the Lord.

And all Friends, be faithful in the seed and life of the Lord God; that is it which abideth in the love of God for ever, where every one hath his bread which comes down from above. That is the birth,

which abideth in the house of the Lord God for ever, and shall go no more forth; which is greater than he that is in the world. And in the seed and life keep your meetings with God and one with another. So in that the Lord God Almighty preserve you all to his glory.

G. F.

CLVIII.—*To Friends, to dwell in peace and love.*

Friends and brethren every where, dwell in that which makes for peace and love; for 'Blessed are the peacemakers, for theirs is the kingdom,' that stands in righteousness, joy, and peace in the holy ghost, and in power. Therefore seek the peace, in which is the welfare and good of every one. And take heed of strife and contention, for that eats out the good, and does not edify, nor make for peace, for it is love that edifies the body. Therefore keep in the seed, and know that which was before enmity was, in which there is both peace and life. And all be careful to watch over one another, for one another's good; and be patient, and keep low and down in the power of the Lord God, that there ye may come to enjoy the kingdom of peace, and sit down with Abraham, Isaac, and Jacob in the same. For blessed are all ye that lie down in the power of the Lord, and rise up in it, and in faith remain; through which power ye come to be preserved and united to the God of life and truth. And take heed of any words or carriage that do not tend to edification and building up in the love and life. Therefore, ye that have tasted of the power of God, and of his good word, and of his light, wait for wisdom, and in it walk, that ye may be preserved in unity, in the light and life, and in fellowship with God, and one with another; that to the Lord God ye may be a good savour, and to him a blessing in your generation, strengthening one another in the faith, in the grace, in the word by which all things were made and created. And keeping the word of patience, herein ye will see the Lord keeping you from all the temptations, which come to try them that dwell upon the earth; by which word of God ye may all be preserved in the sweet and holy life, in which there is unity in the word, which was before enmity; which word doth fulfil the words. Therefore in that live, that ye may all feel life abundantly through the light and power, that come from the word which was in the beginning; through which immortal word your immortal souls may be brought up to the immortal God, where is joy, peace, and comfort. So, above all things, live in that which stops strife, contentions, and janglings, and live in that by which ye come to serve one another in love, even in the love of God, which thinks no evil, nor envies not, neither is it easily provoked. Therefore, live in that which is not easily provok-

ed, and thinks no evil; which fulfils the law, which is love out of a pure heart. And let not prejudice boil in any of your hearts, but let it be cast out by the power of God, in which is the unity, and the everlasting kingdom; that ye may all witness your being made heirs of the same kingdom of peace, and to be inheritors of it, sitting down in the same, knowing your own portion, and increasing in the heavenly riches. And this above all strife, that is below, and the man of it, which is born of the Egyptian woman, which genders to bondage. Therefore know the seed, the second man, the heir of the promise set over all, and the blessing and presence of the Lord, which were before strife was. Therefore know the seed of life and peace to reign in you all, which possesses the kingdom, where there is no end.

The grace of our Lord Jesus Christ be with you all, to teach, season, and establish you, which brings your salvation. G. F.

CLIX.

Dear friends,—All dwell in the everlasting seed of God, Christ Jesus, in whom ye have health and strength, life and dominion, and power over all weaknesses. And keep your minds in the strength of the Almighty, and not in weakness, nor in the infirmities, but in the Lord's power, which was before weakness and infirmities were; and then in that power ye will find life and refreshment from the God of strength. And so in the power of God, that is over all, keep your minds in the life and peace of God, and in the assurance of him and his love; and so, in that dwell, and live in the dominion of God, in his love, and life, and strength. And be of good faith, and of a valiant mind for God's truth upon the earth, in the power, life, truth, and seed, in which ye have dominion, peace, wisdom, and the blessing of God upon you, and in you; and in that dwell, and know that blessed seed your crown and life. No more, but my love.

For the comfort of the people of God, and their encouragement to be faithful, and to put their trust in him, who performeth all his promises.

Postscript.—The people that know their God, they prosper and prevail, and they that understand shall instruct many: and though they may fall, and go into captivity, and be spoiled now; yet when they shall so fall, they shall be helped; and when they are helped, many shall cleave unto them. And some of understanding may fall, for to try and purge them, and to make them white, till the time be out: for there is a time appointed to liberty, for the faithful sufferers, that

come from and through the great tribulations; and 'Michael shall stand up for the children of thy people,' and every one shall be delivered, that shall be found written in the Lamb's book of life. G. F.

CLX.—*To Friends in Bristol.*

All my dear friends, folly and wickedness will have an end, but the word of the Lord will have no end, but endureth for ever. So, feed upon the milk of the word, ye babes, that ye may live by that which comes from it, which doth endure. G. F.

CLXI.

O friends! do not die from the good through the wantonness of fleshly lusts, neither be choked with the cares of this life, nor fear the shearers, neither let the heat scorch your green blade; but dwell under the shadow of the Almighty, who will shade you from the heat and cold. Neither be cumbered nor surfeited with the riches of this world, nor bound, nor straitened with them, nor married to them; but be free and loose from them, and be married to the Lord. The sufferings in all ages, of the righteous and just, were, because they could not join to the nations' vain worships, evil customs, rudiments, traditions, and carnal inventions, but joined to the Lord, and not to them; and therefore they suffered, and kept single to the Lord God in following him and his truth, and living in it, the amen, the crown, life, virtue, and righteousness, that floweth over all, in which the righteous have peace.

G. F.

CLXII.

Friends,—Keep your meetings in the power of God, and in his wisdom, (by which all things were made,) and in the love of God, that by that ye may order all to his glory. And when Friends have finished their business, sit down and continue awhile quietly, and wait upon the Lord to feel him: and go not beyond the power, but keep in the power, by which God Almighty may be felt among you. For the power will bruise the head of the serpent, and all false and contrary heads; this blessed seed, as he is the head of the church, so he is also the head of every member of his body. And so, by the power of the Lord ye come to love truth, and love Jesus Christ, and love holiness; and by the power ye come to love God, and praise him, and bless him, and magnify him, who lives forevermore. For the power of the Lord will work through all, if that ye follow it.

When ye judge of matters, or when ye judge of words, or when ye judge of persons, all these are distinct things. A wise man will not give both his ears to one party, but reserve one for the other party, and will hear both, and then judge. G. F.

CLXIII.

My dear friends,—Live in the life in which is the unity and peace one with another, and lowliness and humbleness of heart and mind, serving one another in the fear of the Lord God; by and in which fear the wisdom of God is received from above, and by which all things were made and created, and by which ye may all be ordered to his glory. And so, this is the word of the Lord God to you all: live in the power of the Lord God, in which is peace, love, unity, and dominion in the life and power of God, which was before enmity was; and in the light, which was before darkness was; and in the life, which was before death was: and so, in that feel unity and life in the power of God. And so, the seed of God feel over all that set, which makes to suffer; which was before it was, and will remain when that is all gone. And so, feel the top-stone over all laid, that his life ye may feel over all, and in that live. G. F.

CLXIV.—*To Friends, to keep their meetings.*

My dear friends,—Keep your meetings in the power of the Lord God, in which ye may all feel life eternal among you. And do not forsake the assembling of yourselves together, but provoke one another to love, in which is edification, life, peace, truth, and dominion; in which ye may feel the blessing of God covering you, ye dwelling in the same. And so, meet together in the name of the Lord Jesus Christ, whose gathering is above the gatherings of the sons and daughters of Adam in the fall, and will stand when they are all gone; in which there is life, peace, and wisdom, order, and edification, in the love and life of Christ, over all the brittle and foolish priests and professors in the world; and in which life and power there is the perfect fellowship, that will stand for ever, when all other fellowships are ended and gone. And so, ye that know the life, and power, and light of Christ, which was before death and darkness, and the power of the same was, be faithful, who are gathered together in this life and power, and are met in it, in it keep your meetings, in the life and power of the Lord, over all other meetings; in which ye may all feel one another in the fellowship and unity that is everlasting, and never hath end. And so, in that the Lord God Almighty preserve you all to his glory; that to the Lord God

ye may be a blessing in your generation, and a good savour to God, and in the hearts of all people. That none may say, ye are an unstayed, unestablished, or a fickle people, and have your religion, truth, and worship to seek; but that ye have it already, and are established in the life and power of God, and in his worship, church, and religion, which Christ is the head and the life of, (which destroyeth the devil and his works,) who is the pasture of life, who was before death was. And so, feel him set over all that, which makes to suffer, who was before it was, and will remain when it is gone: and so, feel the top-stone over all laid, and Christ to reign. G. F.

CLXV.

All Friends, be faithful in the power of God and his seed, and mind the power of God, which was before the power of darkness, and the fall of Adam were. In which power of God is your fellowship, and in which fellowship ye may see over the Jews' fellowship and the Gentiles,' and ye may see the apostles' fellowship, and the apostatized christians.' Now, the gospel is preached, and the true fellowship come into again, which the apostles were in, which was before the apostatized christians' fellowship was, out of the life and power of God which the apostles were in, and the church in the primitive times. And the gospel fellowship, the power of God, is perfect, in which is our fellowship, which was before any imperfection was.

And they have no more command to set up temples, tithes, oaths, or swearing among the christians since the apostles' days, than the Gentiles had to set up Diana's temple; for the temple worship, tithes, and oaths Christ came to end, and to bring people out of them, and to make them his temples, and to bring to yea, yea, and nay, nay in their communications. And so, before the fall there were no oaths, in the fall there were; but in the restoration there are to be no oaths, tithes, nor outward temples. G. F.

CLXVI.—*To the church of God in Scotland.*

Dear friends,—In the power and light is my love to you all, in which the virtue, life, holiness, and righteousness are known, and the riches, that never fade away. Live in the truth, which ye first received, that it may be your crown and your clothing. And dwell in love, and peace, and unity one with another in the truth of God, which the devil is out of, and keep your meetings in the name of Christ Jesus, that never fell; and then ye will see over all the gatherings in the fall, in whom the peace, life, and the blessing are. And all know one another in him, who

is the substance, and him to be your way and teacher, priest and prophet, that never fell; and then ye will see over all the false ways, prophets, priests, and teachers in the fall, ye being in him that never fell, your priest and prophet. Be faithful to God every one in your measure of light, life, and truth; which truth is over the whole world, and all that is in it. And so, living in the light and truth, ye may answer the light and truth in every man and woman; and be a good savour to God in the hearts of all people. And keeping your habitations in the truth, and in the light and life, then ye will see over Adam and Eve, their sons and daughters' habitations in the fall, who cannot abide the truth, light, and life in the inward parts; therefore they are not in peace one with another, being not in the habitation that Adam was in before he fell, nor in Christ that never fell, in whom the saints sit down, in the life, Christ, who was with the Father before the world began. Adam lost his habitation, and the Jews lost their habitations, the one went into the earth, and the other into captivity, where the apostates are; and so are become like untimely figs, or like unto the corn upon the house top. Now this is the word of the Lord God unto you all, keep your habitations in the light, life, and power, which ye first received and felt in yourselves; that ye may be clothed with the blessing of the Lord, which was before the curse was. And live in the unity in the light, which was before darkness was, or the power of it; and in the life which was before death was; and in the truth which was before the devil was; and in the power of God, which was before the power of satan was. All live in this, that ye may be clothed with that which is immortal, and attain to the crown of life, and to know the election before the world began. He that is the first and the last, that is the beginning and the ending, sit down in him, not in Adam in the fall, but sit down in Christ, that never fell; and there that life ye will come to know, which was with the Father before the world began. And so, live in the substance, which is the seed, Christ, who ends the prophets, first covenant, first priesthood, and all the types, and figures, and shadows given after the fall. G. F.

CLXVII.

My dear friends,—Be not carried away by good words and fair speeches, nor the affectionate part, which is taken with them; but every one have hold of the truth in yourselves, and the life, and light, and power of the Most High, by which ye may be stayed upon Christ, your bread of life; he is the staff of your heavenly and eternal life; bread is the staff of life. Now friends, who have denied the world's songs and singing; sing ye in the spirit, and with grace, making melody in your hearts to the

Lord. And ye having denied the world's formal praying, pray ye always in the spirit, and watch in it. And ye that have denied the world's giving of thanks, and their saying of grace, and living out of it; do ye in every thing give thanks to the Lord through Jesus Christ. And ye that have denied the world's praising God with their lips, whilst their hearts are afar off; do ye always praise the Lord night and day, and from the rising of the sun to the going down of the same, praise ye the Lord. And ye that have denied the world's fastings, and of their hanging down their heads like a bulrush for a day, who smite with the fist of wickedness, keep ye the fast of the Lord, that breaks the bond of iniquity, and lets the oppressed go free; that your health may grow, and your light may shine as the morning. G. F.

CLXVIII.

Friends all every where, who have tasted of the love, mercy, and kindness of God, and his power, ye are called to holiness and chastity. Therefore keep out of inordinate affections, and inordinate fleshly love, and feigned flattery and desires, which are below the truth; which will bring you to infirmness. And keep out of fond affections, and fond love, that draws out the fleshly part, the fleshly eye, and brings into pride, and looseness, and false liberty, and to abuse the power of God. Oh! keep out of all uncleanness, whatever may be pretended, and fleshly desires; for the 'lust of the eye, the lust of the flesh, and the pride of life are not of the Father, but of the world.' And therefore keep down that which is not of the Father, but of the world. And take heed of dishonouring your bodies, and defiling your minds, but keep your bodies clean from all fornication, adultery, and uncleanness; for that which pretends otherwise, and doth so, defiles it, and is out of the truth, and is contrary to the law of God, and contrary to Christ's doctrine. And therefore defile not yourselves, but live pure, chaste, and holy, as becometh the saints; for no adulterer nor fornicator hath any part in the kingdom of God. Such go from that of God in themselves, and quench the spirit of God, and abuse his power, and go into fleshly love, and feigned desires, and flattering pretences, covering it with a false liberty, and so are in the bondage to the beggarly, fleshly lusts; and whom they overcome, they bring into the same bondage, and through their feigned flattery, and dissembling carriage rob, and beguile, and spoil, to fulfil their insatiable, ungodly desires, wills, and lusts. Therefore live in the truth, for all such things are out of the truth, and such as do the same, whatsoever they be; therefore all that go into uncleanness under what fair pretence soever, are to be judged. G. F.

CLXIX.

To all the elect, chosen and faithful, who are of the royal seed of God, living stones, elect and precious, knit and built up together, and united, the family and household of God, and come to his mountain, that is established upon the top of all mountains, that walk in the light of the Lord, in unity and covenant with God, in the covenant of life and peace with him. Who in this the Lamb's day are the gold tried in the fire. Who have been tried by goods spoiling, by bonds, by whippings, by mockings, and reproaches in the day of the Lamb's power, and some have been tried unto death; and ye have proved to be the pure gold, that hath come out brighter and brighter. Who have not feared the waves of the sea, nor the winds; who fear not the storms nor the weather; whose anchor holds, which is the hope, the mystery, which anchors the soul which is immortal, to the immortal God. Among whom the star of Jacob is seen, and the morning star is risen, and the sun of righteousness shines, and the Lamb's voice is known, the church in her glory and beauty is appeared and appearing; the marriage of the lamb, and the bride, and the wedding day is known, in which there is unity; and the virgins sing praises, and follow the Lamb, because of his sweet ointment; and the virgins are upon Mount Zion. And the gospel is going forth unto all nations, kindreds, and tongues; and life and immortality are coming to light through the gospel, which is the power of God; and the mystery of the fellowship is known, which is in the power. And for want of the power, the gospel, in which is the fellowship, hath Christendom been on heaps, and the heathen ignorant. And now ye who know the power of God, ye know the gospel; and ye who are in the power of God, ye are in the mystery of the fellowship. So mark, the fellowship is a mystery, and the mystery of the fellowship is everlasting. So, if any wants the power of God, he wants the mystery, in which is the fellowship, although he may have all the scriptures.

2. And now, friends, if any be moved of the Lord God by his power, be obedient to it, and wait in the life and in the power, and it will direct you to the glory of God, in his wisdom, not to abuse it; that whatsoever ye do, ye may do it to his glory, ye answering the just principle of God in every one.

3. If any be moved to go to the steeple-houses, or markets, or to reprove sin in the gate, or to exhort high or low, or to reprove them; reason not with flesh and blood, nor quench the spirit. And when ye have done, in the same spirit live; and then ye will have peace, and

rest, and fellowship with God, and one with another. For the unity is in the spirit, and it is the bond of peace.

4. And all Friends, in your meetings do not quench the spirit. And take heed, and do not judge one another in the meetings; but have patience until the meetings be done. So, if any have any thing upon him to speak to another, he may speak to him after the meeting is done; that will cover one another's weakness, and not hurt others.

5. And all Friends every where, wait to feel the power of God in yourselves in your meetings. And take heed of sleeping, and feel the power of God in one another; that ye all may be in the mystery of the fellowship. For wo unto them, that are at ease in Zion! I warn and charge you all in the presence of the living God, that none make their habitation in the earth, or build tabernacles there, lest ye become vagabonds from the Lord. But let every one rest in his habitation in God, and here is no vagabond; but there shall every one know an heirship, a habitation, and an inheritance. And I warn and charge you from the Lord, not to make any of the world's jewels your God; but live all in the power of the Lord God, in which ye will be carried over the spirit of the world.

6. And Friends all every where, dwell in the love and fear of the Lord God, and in peace one with another, and in the power and life of the Lord God keep your meetings; and live in the mystery of the fellowship of the gospel, which is everlasting. G. F.

This is to go to all the meetings of Friends among them to be read.

London, the 11th of the 3d month, 1658.

CLXX.—*To Friends at Worcester.*

Friends,—Every one of you having a light from the son of God, wait in it, that ye may come to receive the son of God, from whence it comes; and receive power from him to become the sons of God, and have faith in him. For who are of faith are of Abraham's seed, which faith gives the victory over the world. It is by faith our hearts are purified. So, dwell in the light which casts out all jangling spirits; in which ye may have unity one with another, and with Christ from whence the light comes, and with the Father, whom he is the way to. And that with the light ye may answer the light in every man, (which comes from Christ,) though they hate it. So, the Lord God Almighty keep and preserve you.

And all keep your meetings in the power of God, that the Lord ye may see present among you. G. F.

CLXXI.—*An Epistle General to them who are of the royal priesthood and chosen generation; given forth from the movings of the power and spirit of truth, and now made public. To be sent abroad among the saints scattered in Old and New England, Germany, Holland, Ireland, Scotland, Barbadoes, and Virginia, for them to read in the fear of the Lord.*

Friends,—Let all that ye do be done in the name of the Lord Jesus Christ, by whom all things were made and created, that ye may do that which ye do in the true dominion; and then what ye do ye do in the power of God. And all Friends, dwell in love, for that is the mark of a disciple, and the fruits of faith and the spirit; which love out of a pure heart is the end of the commandment and fulfils the law, and in that is edification and building, and the fruits of being passed from death to life; there is love to God, brethren, and enemies, being in the seed that destroys death and the power of it, the devil.

We need no mass to teach us; for the spirit that gave forth the scripture teacheth us how to pray, sing, praise, rejoice, honour, and worship God, and in what; and how to walk and to behave ourselves to God and man, and leadeth us into all truth, in which is our unity; and it is our comforter, and guide, and leader, and not men without who say, they have not the spirit and power that the apostles had that gave forth the scriptures.

And we need not your Common Prayer to teach us, for the spirit that gave forth scriptures teacheth us how to pray, sing, fast, and to give thanks, and to praise and worship, and in what; and how to honour and glorify God, and how to walk before him and men; and how to use all creatures upon the earth; and leadeth and guideth into all truth which was given forth from it, which reproves the world of sin; that is our comforter, leader, and guider; by which we know sonship, and in which we have unity, and this doth never change. But that which man doth invent, and their prayers and forms (who say that they have not the same spirit which gave forth the scriptures) do change. But the spirit that gave forth scriptures teacheth us how to pray, speak, sing, fast, give thanks, and how to read them with understanding, and how to walk before God and man, and how to worship God, and in what; for it leadeth us into all truth, which is our comforter, in which we have unity and fellowship, and to know the true religion which doth never change.

And so, the spirit of truth which gave forth the scriptures, is our director, guide, leader, and comforter, which reproveth the world for sin. And this leadeth to see the end of all directories which men invent

who have not the spirit the apostles had; and when they cannot hold it up they cry to the powers of the earth to help them. And these we see are erred from the spirit and without the spirit; with whom we cannot trust our bodies, spirits nor souls, into their hands, but have committed them to the Lord, whose they are.

And we are a people that are redeemed from the earth and world, and need none of your church-made-faith, which ye have framed and made in eleven days' time, and your other three days set apart. For Christ is the author of our faith, which is the gift of God, which is a mystery held in a pure conscience. And we say, that all the priests in Scotland, London, and New England cannot make the gift of God, the mystery, which is the faith which remains, and by which men are justified and saved, neither have they power over it; which brings us to have access to God, and giveth us victory over that which separated us from God. And so, we need none of their faith to lead us; for the faith Christ is the author of we live in, which they cannot make nor frame. And though they may cry to the magistrates to help them to uphold their made-faith (which idol they cannot hold up themselves) which they have invented, and say, 'they are not in the life and power as they were in that gave forth the scriptures;' and say, 'revelation is ceased from people, and there is no victory while they are upon the earth.' These are the fruits of their framed-faith, which we need not. For the spirit that gave forth the scriptures teacheth us to know who is the author of our faith, and the fruits of it; which giveth victory. And the spirit teacheth us how to pray, sing, give thanks, praise, rejoice, fast, worship God, and in what; and how to walk to God and man, and leadeth us into all truth, the reprover of the world for sin, which is our comforter, guide, and leader, and director; in which we have unity and fellowship that is without end, and a pure religion that doth never change. And a great deal of stuff there is in their books, which is not worth mentioning, it will rot and that nature that gave it forth; but the seed, and life, and power will stand.

Church-faith changeth, Directory changeth, Common Prayer changeth, and Mass changeth. And here are the four religions which are got up since the apostles' days; which they have fought for and killed one another about. But the pure religion doth not change which we are of and own; in which are the spiritual weapons which were amongst the apostles. The true faith changeth not, for it abideth and remaineth, which is the gift of God, and a mystery held in a pure conscience; of which we are, and which is our faith.

Mass for the Papists, common prayer for the Episcopal men; and the directory for the Presbyterians; church-made and framed faith for the Independents, and mixed Baptists and others. And those have had their

fellowships in these for which they fought, and about which carnal weapons got up since the days of the apostles. But the fellowship in the spirit remains, and doth not change, which hath spiritual weapons, and these are known and used to fight withal about religion, in which the seed of God is known, which bruiseth the serpent's head which led man from God, and made a separation betwixt man and God. And the election is known (in him who was) before the world begun; who is the head of our church, and not they that be head of the mass, head of your directory, head of the common-prayer, and head of the church-made faith, which we see all change and come to nought, and God confounds. And men stand in doubts and questions, and have no assurance in their religion; but that of God stands in them all bound.

They that followed the pope, were called Papists; and they that protested against the pope, were called Protestants.

And thus they gave names one to another. And so common-prayer men, and directory men, and Independents, and Baptists. And thus in the envy, out of the love, out of the spirit, which gave forth the scriptures, gave they names one to another; all of which we judge.

Our faith, our church, our unity is in the spirit, and our word at which we tremble, was in the beginning, before the Papists' mass, and your Episcopals' common-prayer, and the Presbyterians' directory, and Independents, Baptists, and other church-made framed faiths were; and our unity, church, and fellowship will stand when they are all ended. By which spirit we judge them all, and deny their works; in which is our unity with God, with the scriptures, and one with another. For they have been to people like so many changeable coverings, but now the spirit is taking them off; by which we are covered, and it is our weapon in this day of great battle with them. The scriptures which ye do speak, and show forth in your books, are owned, but your imaginations of them we deny; but they are all owned in themselves and places. So they are all ours, which end in Christ, who is ours, and in him we are that remaineth.

The mass is the Papists' sacrifice, that they kill about.

The common-prayer is the Episcopals' sacrifice, that they persecute and kill about. And—

The directory is the Presbyterians' sacrifice, they persecute and kill about.

The made and framed church-faith is the Independents' and Baptists' sacrifice, which they kill and persecute about.

Which sacrifices the Lord doth not accept, neither hath he respect to, which are of them who have erred from the spirit which the apostles were in, with which they offered spiritual sacrifice to God the Father of spirits, which we are in.

And all my dear hearts, all know the fellowship of the seed in its sufferings, and to be made conformable to his death; that ye in the suffering through it may know the power of the resurrection of the just seed. And this is it which kills all bad spirits that will talk, but not do; such may crucify Christ in themselves afresh. Therefore mind the daily suffering which the seed had, and have unity with that; so ye may rise with that, which destroyeth that which causeth it to suffer.

The Papist cries, higher powers, help, help, or else my mass will go down, and all my ceremonies.

The Episcopal man cries, help, help, higher powers, or else my common-prayer goes down.

The Presbyterian cries, help, help, higher powers, or else my directory will go down.

The Independent, and Anabaptist, and others cry, help, help, higher powers, or else our framed faith, (which is our eleven days' work,) will down, and we shall not stand.

Are not ye all ashamed? And show ye are naked, out of the power and life the apostles were in; and from their weapons naked? The outward power neither upheld nor separated them from the love of God, which they had in Christ, the end of the law. I am not one of them, that call themselves Papists, Common-prayer-men, nor Presbyterians, Independents, nor Antibaptists, Puritans, nor heathens, which are out of the life of God; but that which God hath called me to, that I am, and in the elect before the world began.

This is to go every where abroad amongst Friends, who are of the royal priesthood, which destroys that which made a separation from God. From the royal seed goes the royal commandment, which seed remains for ever, from the royal seed to the royal seed, which are the royal priesthood, which have the royal law, and love to friends and enemies; which is beyond the love of the world, and before it was. That is the royal love, where no enmity can come.

Forgive us, as we forgive them, cry Papists, cry Episcopal, cry Presbyterians, and Baptists, and Independents; these cry and say the Lord's Prayer, 'Forgive us our debts and trespasses, as we forgive them that trespass against us;' and like a company of senseless men, without understanding, fall a fighting one with another about their trespasses and debts, and never mind what they prayed, as though they never looked for forgiveness, and to receive the things they prayed for. That pray, 'Forgive us Lord, as we forgive them,' and fall a persecuting and imprisoning one another, and taking their brethren and fellow-servants by the throat about religion, which in their prayers they said, 'Forgive us,

as we forgive them,' and will not forgive, but say their prayers, as the Pharisees did the scriptures, and did not: this is he, that must be cast into prison, until he pay the utmost farthing, and must not come out. And this hath been their work since the apostles' days, and is not here law? The apostles and Christ did not bid, that any should kill about their words, but that they should love enemies; but ye will kill about their words who were killed for speaking them forth. And so all Friends, dwell in the seed of God, which is heir of the power of the world which is without end; in that dwell and keep your meetings, that ye may all be possessors.

All religions will fight about religions and worships, and kill like the heathen about their gods; Jews, Gentiles, Papists, Protestants of all sects, which are out of the power of the Lord, and the spirit that the apostles were in. And so, they are all out of the royal spirit, that hath the royal, spiritual weapons, and out of the royal seed, which saith, 'love enemies,' which is the royal command to the royal priesthood. And they confess, they have not the same power and spirit of the apostles; so then it is true for them to say, we are not the spiritual men, we have not spiritual weapons to fight withal; if ye do not help us, higher powers, we fall. For we hold our traditions, and that which we have is by tradition, is by the earthly powers. For we are not made ministers, as the apostles were, by the immediate spirit and power, and gifts; therefore the higher powers must help us, and to them go we with our packet of letters, as Saul did; for we are not spiritual weaponed men, as Paul was. For in all these things are the priests guilty.

The Papists, Common-prayer-men, Presbyterians, Independents, Baptists, persecute one another about their inventions, (which they have invented,) their mass, their common-prayer, their directory, church-faith, (which they have made and framed,) their inventions and handi-works, and not for the truth. For they know not what spirit they are of, that persecute, and would have men's lives destroyed about their church, worship, and religion; for Christ said, 'he came not to destroy men's lives, but to save them.' Now they that know not what spirit they are of, that will persecute and destroy men's lives, and not save them, we cannot trust our bodies, souls, nor spirits into their hands, that know not what spirit they are of themselves; they are not like to be trusted with others, that would destroy by a law, which the disciples would have done by prayer, to command fire to come down from heaven to destroy them that would not receive Christ. Which sort Christ rebuked, and told them, that they did not know what spirit they were of. And now, if they did not know what spirit they were of; do these which have persecuted about church and religion, since the apostles' days, who would compel men's bodies, goods, lives, souls, and estates

into their hands by a law, or else make them suffer? These are not the ministers of Christ, (the saviour,) that destroy men's lives, and they know not what spirit they are of; and the lives, bodies, and souls are not to be trusted in their hand. And ye that persecute, shall have no resurrection to life, except ye repent. But they that know what spirit they are of themselves, they are in the unrebukable zeal, and by the spirit of God they offer up their spirits, their souls, and bodies to the Lord, which are his; whose they are, to keep them. G. F.

CLXXII.

We are of the royal seed, elect and precious, before the world began, that which (ever) the Sodomites crucified, grieved, and vexed by their unrighteous, ungodly conversation, who lived in fulness, and pleasures, and abundance of idleness. And we are of that seed, that cannot serve the wills and lusts of men, and bow and stoop to them; who are a people redeemed out of kindreds, kingdoms, peoples, and nations, who are of the household of God, built up together a spiritual house, whose builder and maker is God, and do reign upon the earth, as kings and priests unto God; whom we serve day and night. And are of the seed that hath been slain from the foundation of the world, which the princes of the world, and counsels, and the great and wise of the earth crucified; who lived in the form of godliness of the saints' words, but quenched the spirit in themselves, and being that birth born of the flesh, persecuted that which is born of the spirit.

We are of the seed, the anointed, which the powers of the earth combine and take counsel together against, whom God (we see) sitting in heaven, laughs them to scorn. We are the royal priesthood, who offer daily to the Lord the spiritual sacrifice; the holy generation, and the peculiar people, zealous of good works, clothed with the zeal of Christ against the bad works, and the workers thereof. Therefore of all nations, peoples, sects, ways, professions, and talkers of religion are we hated, by them that are out of the way and power of God, though they profess scriptures, church, worship, and ministry; yet such have crucified Christ, and the Lord of glory. We are they that witness the promise of God fulfilled, and that do witness, that the age is come wherein God would show forth his exceeding riches and kindness, which was wrought amongst the apostles. We are the anointed of God, and his prophets, that he saith, 'touch not;' who are as the apple of his eye; who for our sakes hath reproved powers, and thrones, and dominions, and rebuked them. We are the preachers of righteousness in the great city Sodom, wherein Christ was crucified, where the life of the prophets, and the apostles, and holy men of God lies slain, and cursers, swearers,

drunkards, eaters, and drinkers, that rise up to play, in all fulness, wantonness, and profaneness, profess their words, and make merry over their lives. And the witnesses since the apostles' days have been slain; the woman in the wilderness, the lamb and his wife shall be known, which is come up out of the wilderness. So in this great city Sodom and Gomorrah, the false church and the whore are, where all the abominations are, that made all the nations drunk of the wine of the wrath of her fornication; whereby the world is all on heaps about religion, and church worship, and the several ways in Sodom's nature, professing the saints' words, imitating forms, killing and slaying one another about professing the saints' words, but out of their life. Which shows, that they are not of the royal seed, which saith, love enemies; that is the royal seed, and they that follow him, are of the royal priesthood, and holy people and generation, amongst whom is the royal law of love; whereby we cannot respect men's persons, for he who doth, is convinced of the royal law, to be a transgressor. So every one of us, that is come to the seed of God, that bruiseth the serpent's head, that led man from God, who is the prince of the world, the prince of darkness, and the prince of the air, the father of lies, a murderer from the beginning, the corrupter of mankind, the author of the separation from God, and the original of sin, the beginning of it, which led man from his dominion over the handiworks of God; which the royal seed Christ, destroys, and renews man again in the image of God, and brings him again to his dominion over the handiworks of God. And this hundreds of thousands are now witnessing; by which they come to be kings, and redeemed from the earth, and come to be made kings upon the earth, in the image of God, over the handiworks of God, in the wisdom by which they were created. So all powers whatever, that are a terror to evil doers, that bear not the sword in vain, to us are a praise, that do well. And all kings upon the earth, that were anointed by God, a figure of our Christ, the king anointed, he ends them all, and makes kings to reign upon the earth. Amongst these Christ is king, which thousands witness; amongst these he is king, and all other kings made by man, and putting on man earthly crowns, earthly man will put them off again, and unking them, if they cross them. This is the state amongst them in whom Christ reigns not, nor the true magistrate obeyed, which is to the evil doers a terror. But since the apostles' days all hath been in confusion about religion, church, and worship, amongst them that have killed the witnesses, and since the true church went into the wilderness, and the witnesses have been slain, and the man child caught up to God. So they that have slain the witnesses, and killed the saints, have been in all this confusion; and the witnesses are rising, and the everlasting gospel shall be preached again, (amongst them that have had the words,

but have slain the life of the prophets and the apostles) unto all nations, kindreds, and tongues of them that dwell upon the earth. So the great professors of the world, (which were the Jews,) could not abide Jesus, the king, that he should reign; and where he is now in the male and in the female, he is king, and that makes kings, among whom he is king. All in the name of the mighty King of kings is to be done, and then it is the power. G. F.

CLXXIII.

All Friends, take heed of running on in a form, lest ye do lose the power; but keep in the power and seed of God, in which ye will live in the substance. And at any disputes take heed; many may be lifted up in the victory and conquest, and after have a joy in the prophecies and openings, and after fall. And if babblers come, and janglers say, they have a bad meeting; and so the murmuring nature getteth up, out of patience, and the seed, which beareth all things, and suffereth all things, which keepeth down that which causeth lifting up, murmuring and disputing, which the seed endeth, and prophecy, and keepeth down all the other that is contrary, and would live in the contrary; that which keeps down that which doth change is the peace, corner stone, and the stayedness in the seed and life. G. F.

CLXXIV.

Dear Friends all every where, feel the seed of God over all that which is in the fall, that is gotten up since Adam and Eve fell from righteousness and the image of God; and in which fall the Lamb hath been slain. And so feel the seed of God over all that which makes to suffer; and will stand and remain when he that makes to suffer is gone. And so feel Christ to reign and rule over all that which is in the fall, and there ye may all feel the life to flow over all, which life was with the Father before the world began; and which life will remain when death and the power of it are gone. And in that life all live and dwell, and in it keep your meetings.

And feel the word of patience and the word of wisdom, in which ye may find both patience and wisdom in this day of life. And feel my love to all Friends in the everlasting seed of God. G. F.

CLXXV.—*To Friends, to serve one another in love, in outward things.*

My dear friends,—In the order and wisdom of life order all things to God's glory, and dwell in the love of God together, all serving one an-

other in love, and in the life of the truth; and ye that 'give to the poor, lend to the Lord,' and he will give you again with advantage. And so be fruitful in every good work, and be subject to one another in the fear of the Lord, and do that which ye do in love and peace; and in that keep in the authority and power of God, in kindness. And keep down and be master over all passion, and the hasty and cross spirits, and silence that which is sudden; and let love have the pre-eminence in all and over all. And provoke one another to love and to good works, and be diligent in all your places; that ye may be a good savour in the hearts of all, and that the truth may flow over all. And let nothing be wanting amongst you, and then all is and will be well. And encourage one another to seek out the poor, and sick, and fatherless, and widow, and imprisoned, and make up their necessities and wants; then there will be nothing lacking. And keep in discerning, that ye may not be ensnared, nor made a prey upon; but that in the power and wisdom of God ye may be kept over all such, and to feel through all states and conditions. That the Lord God may be honoured in and by you all, and ye all may be preserved in his power and life to his glory. For your bestowing of outward things to such as stand in need, is the least love, and things of little value in comparison to the things that are above and immortal. And so keep over all in that in which ye have the blessing poured upon you from the Lord God, to clothe and cover you. G. F.

This is for the men's meeting.

CLXXVI.—*To Friends in the ministry.*

Friends, that minister up and down among Friends, be examples in wisdom, life, patience, righteousness, holiness, and in godliness and soberness, that your lives and conversations may preach. And keep out and over all vain, youthful ways and childishness, and over all those fallen spirits, that quarrel, jangle, and contend about outward things, and have a life in them; through which they are eaten out from the life and truth of God. And such become as the dross, and they come to be as the untimely figs, and as the corn and grass on the house-top. And so ye all that minister abroad to others, first see that ye be in the truth that will never change, and in the word and life that will abide; and in the gospel, the power of God, which was before meats and drinks, and outward apparel were; that ye may abide in that which never changes, that ye may not be confounded. For when they that are ministers change and alter from that which they went forth first in, and brought the people into, it doth show that they are either gone out of the truth, or else they were never in the truth; and this confounds

people. They had better never have gone out at all. Therefore ye that minister abroad, see that ye be in that which will never change, and is over all them that do jangle about changeable things; for that being ministered to people that never changes, and they that minister being in that which never changes, this begets people into an established state. For they are all fallen spirits, and not ministers of the word, nor the gospel, nor of Christ that never fell, (which destroys the devil and his works in the fall,) that are quarrelling, and siding, and disputing, and contending, and striving about outward things. For that mind that goes into them is in the heats and tempests, up and down, and is in the wrong judgment, and cries against others as being lords, and being esteemed and looked upon, and looking at men; when the wrong lords in themselves, and that is it which should not be esteemed. The outward part being gotten up in themselves, who have gotten a life in outward things, in the outward knowledge, and the outward reason, and outward wisdom, that outward part and reason, wisdom and knowledge, must all perish, and the life they have in them also, before the life of God can come to rule in them, in which is the everlasting unity and fellowship. And so, friends, all that minister abroad in the everlasting word, which never changes, and the gospel, in it abide, the first and last. For the word keeps down the pride of life, the lust of the flesh, and the lust of the eye; which is of the world, and not of the Father. And so let your liberty be in the word, and spirit, and the power of God, which keeps you out of the liberty of the world, and its vain fashions; and be not fashioned after them. And so take heed of light words, unseasoned talk, and of taking liberty to the flesh; but walk in that which is pure, and keep in that in which ye may have the wisdom, (which is the beauty of gray hairs,) that to the Lord God ye may be a good savour, and in the hearts of all; walking in all comeliness and decency. The word of truth makes you to be seasoned and savoury; and this is comely, keeping in the beauty of holiness, in which holiness the Lord is seen, over the beauty of the world, that is vain. G. F.

CLXXVII.

All Friends every where, who are dead to all carnal weapons, and have beaten them to pieces, stand in that which takes away the occasion of wars, in the power which saves men's lives, and destroys none, nor would have others. And as for the rulers, that are to keep peace, for peace's sake, and the advantage of truth, give them their tribute. But to bear and carry carnal weapons to fight with, the men of peace, (which live in that which takes away the occasion of wars,) they cannot act in such things under the several powers; but have paid their

tribute. Which they may do still for peace sake, and not hold back the earth, but go over it; and in so doing, Friends may better claim their liberty. G. F.

CLXXVIII.—*For Friends in Barbadoes, Virginia, New England, and all the islands about.*

Friends and brethren, who are made partakers of the power of the world that is without end, and are partakers of the heavenly gift, and feel the power, in which are the unity, peace, and kingdom that hath no end, in that feel one another, and know one another, and in the life, in which ye will have peace and unity one with another; that the top-stone may be laid over all, and ye all in the wisdom, life, and seed in your measures may be preserved, spreading the truth abroad, confounding the deceit, answering the witness of God in all. To which they must be brought before their minds can be turned to God, and be acquainted with his covenant of promise, and his life, and to know God, the Father of spirits. For all Christendom, which hath gotten the words of the prophets, Christ, and the apostles, that are not in the spirit and power that they were in that gave them forth, are all on heaps about them, and not in unity, being out of the spirit, in which is the unity and true fellowship. For there are the heaps, amongst them that are out of the spirit and power of God, having the words in the transgression, in the fall, in the earth, and in the many bodies, names, and heads, churches, religions, and worships, which are in the first birth, born of the flesh, which will persecute him that is born of the spirit; which spirit plungeth down by baptism, and putteth under, and bringeth into the one body, and putteth that under which causeth many heads, and answereth to that which is transgressed against. For all must come to the one baptism with the spirit into the one body. And all my dear friends, be faithful, and quench not the spirit, but be obedient to the truth, and spread it abroad, which must go over all the world, to professors, Jews, christians, and heathen, to the answering the witness of God in them all; that they may come to the truth, which answers the witness in them, to be made free by it. And, friends, in the wisdom of God dwell, which preserveth in unity in the spirit and power. If any thing be spoken in a meeting which ye cannot bear, speak to them concerned betwixt them and you, after the meeting is ended; for if any of the world be there it may give occasion to them to reproach truth. For wisdom preserveth in the peace, and maketh peace, and preserveth out of the contrary, and overcomes with the wisdom and love, and answereth the witness with the life, and so hath unity, and that hath the kingdom. G. F.

All Friends, ye must come into a temperance above all the world.

And all Friends, ye must come into a patience above all the world.

And all Friends, ye must come into a moderation above all the world.

And all Friends, ye must come into a wisdom above all the world.

And all Friends, ye must come into a knowledge above all the world.

And all Friends, ye must come into an understanding above all the world.

And all Friends, ye must come into a sobriety, and gravity, and a seasoned state above all the world. G. F.

CLXXX.

My dear friends,—In the love, and life, and power of the Lord God dwell, in the power, life, and seed which hath no end; in which ye all may have unity. And be faithful and diligent in the things that are good, and keep your meetings, and meet together in the power of the Lord which cannot be broken; in which is an everlasting unity. And live in peace and unity one with another, and all keep in the power of the Lord God, and take heed of getting into a form without the power; (any of you,) for that will bring deadness, and coldness, and weariness, and faintings; and what will it not bring in that nature? Therefore keep in the power of the Lord, which will keep all the contrary down and out, and preserve you in peace and life, love and unity, fresh and fruitful, and diligent in the wisdom of the Lord God, with which and in which ye may be kept and preserved to his glory, and be a good savour to him, and in the hearts of all people. That to the Lord ye may be a blessing in your generation, and a peculiar people in tenderness, and full of that faith which overcomes the world and all things in it; through which ye may come all up into the unity of the spirit which is the bond of peace.

And all Friends, live in the power of the Lord God and keep down the wise part, which will judge truth to be simple and come to despise it, and cry up their own words of wisdom in its place. G. F.

CLXXXI.

Friends—Live in the unchangeable power of God, which will keep you in righteousness, and truth, and love, and unity, and dominion over all the unclean spirits, and rough ways, and mountains within and without: that the power of the Lord God may be supreme amongst you, and that ye may in the wisdom of the Lord be preserved. And none abuse it, but all patiently in the power of the Lord wait, that in it ye may be all kept low, in love and unity with God and one with another;

that in the seed ye may be kept, which is heir of the power. And all be diligent in your places, serving the Lord, and that your spirits may not be plucked down with earthly things nor limited by them; but that in the power of the Lord God ye may act over them, (the handiworks of God,) out of the entanglements and thraldom of them, and out of the vain inventions of men, but keep in the power of the Lord God over them; in which power is the mystery of the fellowship and the dominion, and let every one's eye behold it and mind it. For that is it which will keep you out of the changeable things, and present your minds, souls, and spirits to the Lord; and there the seed comes up which is heir of the power, and of the wisdom which is pure from above, where the city is known that lets no uncleanness in, and the salt is known that savours all things. Therefore feel it in the heart, which is more than in the head or tongue; which many may strive for, but do not obtain the power nor the kingdom. Therefore all be wise in the wisdom of God, and let every one's eye be unto that wisdom, which the departing from sin and evil is the beginning of; that with it ye may be ordered, and do whatsoever ye have to do with it and by it. In that ye will feel his presence and blessing, that ye may know the seed immortal to have the dominion in you; that there ye may come to know Christ to reign. And your growth in the seed is in the silence, where ye may all find a feeding of the bread of life. And all Friends, keep in the wisdom of the Lord that is pure and holy from above, by which wisdom ye may be preserved and kept holy and pure, above that which is below, and out of that which is below, the wise part wherein is the strife; that being kept down by the power of the Lord, the seed comes up which is heir of the power. And there innocency, and simplicity, and nakedness of heart and spirit are lived in and life is fed upon.

G. F.

And so, if any Friends have friends or relations beyond sea, send them books or papers, and be diligent to spread the truth; and send Latin books, or French books, or other books, to Leghorn, France, Poland, Italy, Norway, Low Countries, &c.

CLXXXII.—*To Friends beyond the sea.*

My dear hearts,—Do your business faithfully, and fear not the amazement of men, ye sons and daughters of Abraham. Trample upon all deceit, and keep over all that in the dominion of God's power, above the world, answering that of God in all; and spare not any deceit. Be ye faithful, and ye will find and feel the word which is sharper than any two-edged sword to cut down deceit; and ye will feel the blessing of

the Lord God with you. And if the world's works lie like a wilderness, care not for it and matter it not, but do the work of the Lord faithfully; and ye will feel it prosper, answering that of God in every one. And so God Almighty preserve you in his power. G. F.

CLXXXIII.

Friends,—Dwell in patience, and in the power, life, and wisdom of God, and in peace, and love, and unity one with another. And be subject in the power, and life, and wisdom of God to God and to one another; that in it ye may be as a pleasant field to the Lord God, and as the lilies, and the flowers, and the buds, feeling the pleasant showers and the streams of life from the living God flowing upon you and coming into you, whereby the presence and blessing of the Lord God Almighty amongst you all may be felt. And in that the Lord God Almighty preserve and keep you, that to him ye may be a good savour. And live in peace. And the God of all peace keep you, that nothing may reign and rule amongst you but the life, and power, and seed, and wisdom of God; that in him ye may be preserved by which all things were made and created. That ye may be all ordered to his glory, and be a good savour in the hearts of all people; in which ye do refresh others and are refreshed. So, dwell in the fear of the Lord, which brings a dread and terror upon all his enemies that are in Esau's mount; but your peace comes from the mountain of God. And let your joy and peace be in the Lord. G. F.

CLXXXIV.

O my dear friends and brethren every where! the power of the Lord God, that is over all, live in, that in that ye may feel unity and fellowship; that in the power of the Lord God ye may all come to be heirs of the power of an endless life, through which ye may inherit eternity, and so to feel life eternal abiding in you. Now, the manslayer hath not eternal life abiding in him, that is he that envies his brother; so all the persecutors, that envy their brethren, have not eternal life abiding in them: under this all the persecutors about their church and vain religion, false worship, faith, and ministry, are. Therefore all of you, feel this eternal life abiding in you; for he that hath the son of God, hath life eternal; and so, in this eternal life ye have fellowship with God and his son, and with one another; and in this, the law of life, that is in Jesus Christ, passeth sentence on the law of sin and death in every man and woman, and brings it to the execution. Through which law of life righteousness flows and runs down, and also

justice and truth; and by this law of the spirit of life in Christ Jesus, (mark, in Christ Jesus,) ye come to know the Lamb's throne, and the throne of iniquity thrown down, and all blasphemous mouths stopped, and the chambers of imagery thrown down, and the household of God raised up, and the fruitless trees thrown down, and the plant of God raised up, which is of his own planting, the tree of righteousness, whose fruit is unto holiness, whose end is everlasting life. So mark, here is the fruit of this tree, and the end of this tree, and by this spirit ye do distinguish names and plantings, and pluckings up; and God's building ye will distinguish from man's building; and man's plucking down, and man's gathering together—ye that are gathered together in the name of Jesus, can distinguish men's gathering, and their scattering. Oh! therefore be valiant for the truth, which ye are come to the knowledge of, and worship God in that truth, which the devil is out of, and abode not in; this makes you free from the devil and his works, that are out of the truth. Here in this worship, (in the truth and in the spirit,) the living God, who is a spirit, the God of all truth, he hath his glory and his honour from his spirit in every heart. And so, keep in the spirit and truth, and the power of the everlasting God, who is from everlasting to everlasting, that ye may know him Lord of the earth and of the heaven, and of the heaven of heavens, ruling and reigning, whose eye is over all his works; that ye may glorify him in his power and spirit, and serve him in the new life, which will keep you over all men's fables and devices, whimsies and imaginations, out of all janglings and vain disputes of men of corrupt minds. And so, all to live in that which is the same to-day, as was yesterday, Christ Jesus, the power of God, and the seed of life, and word that was in the beginning; so, no new thing, but that which was and is to all eternity: let your fellowship be in that, and your unity and communion be in that; for by the spiritual eye the eternal unity with the eternal God is seen. So, hear his voice every where, that speaks from heaven, whose voice shakes the earth, and not the earth only, but heaven also. The heaven signifies joy; so, all the false joys, the lifted up joys, or exalted joy, and joy in vain glory, and joy in the world, or any outward thing or creature, or men or women, his voice, that speaks from heaven, shakes the earth and the heavens, and these must be shaken and removed, both the heaven and the earth, before that doth appear that can never be shaken, the noble, royal seed, elect and precious, which was before the world began; being heirs of him, come to inherit him; in him ye shall know that which cannot be shaken. And there is the true joy, the standing joy, in that which is from everlasting to everlasting, who is the beginning and ending; here is not any lifted up, nor cast down. So I say, hear his voice, and harden not your hearts; for through not hearing his voice,

ye harden your hearts, then ye provoke God to wrath and sore displeasure. Let him have your ear, that speaks from heaven; that ye may come to observe his counsel, teachings, instructions, and directions. For all the prophets, the holy men of God, and the apostles, were attentive and obedient to this heavenly voice, who witnessed to the truth, who had a witness in heaven also; and such declared forth the glorious truth, which they had from the instruction of the Almighty. As ye may read throughout the scriptures, what glorious expressions and weighty truths they declared, whose ears were attentive to him that spake from heaven; and how they declared against them that stopped their ears, and closed their eyes, and hardened their hearts. For such, whose ears are not attentive to the heavenly voice, are earthly; so, if the earthly, and sin, and evil have the ear, it will fill it with that which is bad, and harden the heart, and choke the good: therefore the Lord must have the ear, who is the ruler of heaven and earth. And as your ears are attentive to the Lord's voice that is from heaven, iniquity's mouth is stopped in you, the throne of iniquity is thrown down in you, (that is, the wicked spirit and power,) wherein iniquity sits, and the chamber of imagery is thrown down in you, where man's thoughts and imaginations are. But as the ear is attentive to the voice of him that speaks from heaven, ye will come to the throne of the Lamb, who hath the victory and the dominion; that all may live in the everlasting power of God, that goes over all deceit, which was before deceit and darkness were. And always feel a growing in the power of the Lord God, that is universal and everlasting, that ye may be all heirs of the power of the endless life, and come to inherit it, and possess it, and sit down in the possession of the same; that every one's lot may fall in the land of the living, where the Lord hath his glory and his honour for ever and ever. Oh! the glory of the Lord spreads itself over all! And here as ye abide, ye have the savour, and can taste your meat in the power of the Lord God, feeding upon every word that proceeds out of the mouth of God, having your ear open, and attentive to his voice; in this ye grow up in the life that is eternal. G. F.

CLXXXV.

All Friends, be obedient to the power of God, which is the higher power, and is above that which abode not in the truth. So ye that know the power of God, be obedient to it; for ye have authority from the power of God, which comprehends all the powers of darkness, to answer the witness of God in every one; and to trample upon all the power of darkness, and its authority. For ye that feel the power that comprehends the world, and all the powers of darkness, keep in the

authority, in the power of God. Mind not words without the power, nor the pleasing of the reason and carnal knowledge, wisdom and understanding, of fancies and thoughts of men; but dwell in the authority, (the power of God,) ye that know it: that over all ye may reign in the seed, who fulfilled the law and the prophets; who spake with authority, and speaks with authority now, more than the scribes and Pharisees, the writers of the law and of the prophets, and the speakers of them, who were transgressors against the life that gave forth the words which were written. And so, the authority of the scribes and Pharisees, who wrote Moses and the prophets,' is as the authority of the professing christians, who profess Christ and the apostles' writings, but are without the life and from the seed of God; these are one with them who put Christ to death, and knew not the authority of the seed.

G. F.

CLXXXVI.—*To Friends in Barbadoes.*

Friends, who have known and tasted of the power of the mighty God of heaven and earth, and of his light and life, be faithful in the power, light, life, and truth, to the spreading of the truth abroad; with which ye may answer the truth in the inward parts in every one. And dwell in that which binds and chains, and gives to see over the world; that life, wisdom, and power may reign among you that are turned to the life, and believe in it, who come to receive the light of life, Christ, the power of God. Be faithful, and spread the truth abroad, and walk in the wisdom of God, answering that of God in every one, and write, speak, and send books abroad into the countries, and islands, and nations, or main land, as ye are moved; that the sound of the trumpet of the Lord's host may be heard in the nations and islands. And be faithful and valiant for the truth of God upon the earth; that is the truth, that the devil is out of, and abode not in; in that dwell and live, in unity and peace one with another. So, the God of love, life, and power, and wisdom be with you! And ye that are turned to the light, and gathered into it, meet together, and keep your meetings, that ye may feel and see the life of God among you, and know that in one another; for that keeps down and lays low all that which is out of the kingdom. So, know the power of God, and keep your peace therein; that ye may all grow up in the increase of God, (mark, in the increase of God,) and feel his presence among you. For 'where two or three are gathered together in my name,' saith Christ, (that is, in the power,) 'I am there in the midst of them.' In this meeting, in this gathering, Christ is felt in the midst. Who feels the power of Christ, feels Christ, for he is the power of God, and the Emmanuel with

them; but who go from God, in the transgression, are in the first Adam, where death reigns, and darkness; and this is the state that is reprobated. But who are turned to the light, Christ Jesus, to the Emmanuel, they know the interpretation thereof, God with us; who redeems out of transgression, and out of death, darkness, and sin; who being witnessed, the state of fallen man, that was drove from God, and the state of being brought to God again, is witnessed by Jesus Christ, the covenant of light. In which covenant, which is light, the Lord God Almighty preserve you all!

Ye may write, how things are with you in the island. G. F.

CLXXXVII.—*This is to go among Friends.*

My dear friends,—Dwell in the love of God together, for that edifies you all, and by that ye are built up; and who go from that, pluck down with enmity, and discord, and wrangling, and quarreling, and disputing; and are puffed up with high-swelling words, and are large in their worldly wisdom, and earthly knowledge in a show, to tread upon the simple; and are of the great comprehension. Therefore keep over that spirit, for that will not stand to the end, although it would be lord; it is scorched, when the heat of persecution comes. And therefore stand faithful. For that which runs into janglings, and disputes, and contentions, and questionings, is the disobedient. That was the devil's work in the beginning, which brought Eve out of her habitation; and that is the work of his servants in the fall, to bring the innocent out of their habitation, to question, reason, and jangle with them, to bring them out of their habitation. They will say, they must not meet together, such as are gathered in the name of Christ Jesus, that never fell, who is above Adam, that fell. And thus the devil would lay all waste, and make the world like a wilderness, and break down the bounds of the righteous gardens and plantations, and would break them down into his wilderness, and lay them barren and waste. And so, when they are gone from the truth themselves, the devil is got into them, and would keep them from meetings, to draw others into the same, who are gathered into the name of Jesus, and are come to sit down in the heavenly places in Christ Jesus, and are found with the flock that lie down at noon-day. And so, that fallen spirit would bring the saints to forsake their assemblies, and would make them like a wilderness; if he cannot, he will throw dirt upon them, and backbite them, and prejudice them, and slander them, and speak evil of them, and strive to sow discord amongst them, and preach up some outward things amongst them, to bring them into an outward fellowship, from the immortal power and gospel fellowship, and fill them with earthly wisdom and knowledge, and under-

standing, and carnal policy, with quirks, tricks, turnings, and windings, to over word and ensnare the simple, and to bring them into questioning. And so, this spirit is to destroy, ruin, and lay waste, and to rob and beguile, and would destroy, if it were in its power, the saints' fellowship and worship, and if it were possible deceive the elect. For sometimes it will come in the show of worship and feigned humility, and other times with Esau's tears; but all the strength of it is set, to lead the innocent out of his habitation, and to destroy and devour him. And so, being adulterated from the true spirit, the true light, and the fellowship in it, it runs into all the secret evils, inward adultery, and outward adultery, uncleanness, and fornication; and being in the evil, darkness, and uncleanness, judges all like unto itself with it evil thoughts, and casts out its flood of evil speaking and wickedness upon the righteous and just, the saints of the Most High, whose garments are clean and pure. And so, this spirit will cry down the saints' fellowship in spirit, and worship in spirit and truth, and their fellowship in the power which was before their forms were, or the devil either; and when it cannot get them down, and break their fellowship, to forsake their assembling together, (which is contrary to the apostle's doctrine, and the churches in the primitive times, before the apostacy,) and when they see they can neither break their fellowship nor worship, then they say, away with your forms; and cry down forms to such as be in the power of godliness. And that spirit's work, that doth so, is to bring into such forms in time, which are out of the spirit, and truth, and power of God, in which the saints have fellowship and refreshment; in which God is worshipped in that which is above, and was before time. And that contrary spirit its work is, to bring into the many invented forms in the fall, and sometimes runs out of all right form into confusion, and out of all order of life, in which the saints of the Most High, that walk in the spirit, are, in the fellowship and power of life, having the order of life amongst them. And therefore, all Friends, keep your habitation every where in the truth of God, and let your lights be shining, and your lamps burning, and have oil in your lamps, and salt in yourselves to savour withal, that he may grow up into Christ Jesus, by whom all things were made, that were made; that through him ye may know all things. And so, live in him, that destroys the enmity; and in him sit, in Christ Jesus, in whom ye have unity, life, peace, and salvation.

The honour was given to him that never changed, nor never fell, who is Christ Jesus, and ye in him are partakers of this honour; and they that change and fall, do not know this honour, but are a dishonour to him. G. F.

CLXXXVIII.

Friends,—Live in the seed of God that destroys the devil, who is the author and cause of wars and strife, and bringing of men and people into the earth, where the war, strife, and pride are; here the outward swordsmen have not learned yet to beat their swords and spears into ploughshares and pruning hooks. Yet ye that are in that seed, see that ye accuse no man falsely, that hath the sword of justice, which is to keep the peace, and is a terror to the evil doers, and to keep down the transgressors, and for the praise of them that do well; this is owned in its place. But he that killeth with the sword, must perish with the sword. So there was a time the Jews were to fight with outward weapons, with sword, and spear; but there is a time, when nations shall not learn war any more, but shall come to that which shall take away the occasion of wars, which was in the beginning before wars were. And Friends take heed of blending yourselves with the outward powers of the earth.

All Friends, dwell in the life, and power, and seed of God, in which ye may be kept in the son of God's kingdom, and preserved in his dominion out of all changeable things; in that God's blessing will be with you.

In the seed of God is the stayed state, and in that are the life and peace with God, and the offering that satisfieth God, and that perfecteth for ever them that are sanctified. And the seed bruises and destroys the serpent's head, who is the prince of the air, the prince of darkness, the tempter and the troubler; in which seed is peace and life enjoyed, and by the wisdom of it be ordered to God's glory. And there the reign of Christ is known, who is come to reign and to rule.

G. F.

CLXXXIX.—*To Friends in New England and Virginia.*

My dear friends, Robert Hodson, William Robinson, Marmaduke Stevenson, Peter Pearson, William Brend, William Leddra, and the rest of Friends in New England and Virginia, be faithful to the Lord in the truth of the Lord God, and in his power and wisdom be valiant for it upon the earth, and spread it abroad, and confound deceit. And dwell in the power of God, and stand in it, which comprehends the whole world; that through it ye may answer the witness of God in every one, and be a dread to nations. And go on in peace, and love, and unity, one with another, and keep in the wisdom of the Lord God; that ye may be answerable to the witness in every one to whom ye preach.

And take heed of judging one another in the sight of weak Friends, but dwell in the power of the Lord God, and that will keep that down in every particular, which is to be judged; through which ye may judge the whole world that lies in wickedness. Therefore, dwell all, (I warn you from the Lord God of power, of life, of heaven and earth,) dwell in his power, and wisdom, and life, that in that ye may have dominion over the world, and the adversaries in it, and live in it; through which ye will feel the preciousness and weight of truth, which now is going over all the world. And to all nations of mankind the everlasting gospel, the power of God, is to be preached, through which life and immortality shall come to light; in which power is the fellowship. Therefore, this is the word of the Lord God to you all, those that are convinced by the power of the Lord God and the light, let them dwell in it, in which they may have unity. For the Lord hath a seed that ways, if ye in patience all of you wait, and not matter the weather, the storms, the winds, the hail, the rain, when ye are to sow the seed, nor the rough ground that is to be tilled. For the husbandman waits patiently after the seed is sown; there is a winter before the summer comes. And there must be a great work before the misty heathen be cleared in their understandings, (that are so naturally,) and the dark air be driven back, and the prince of life and light be witnessed. Dwell in the life and in the light; for the great professors of spiritual Babylon, the mother of harlots, that are full of craft, will be brought down; and that must be witnessed, before ye know the bride made ready for her husband. So live in patience and in peace, and in the weighty wisdom of God, and then ye will see the end of all frothy spirits, that will not abide the trial. Therefore, friends, keep ye in the power of the Lord God, and dwell in love one with another, and in the pure power and life of truth, and the seed of God which ye first kept in; that ye may be kept over all light and airy spirits, that will be up and down like a tempest, comers and goers to the seed; that ye may stand in the seed which is everlasting. In that the Lord preserve you.

Ye may write over how things are there; for truth is well here, and spreads abroad in the world in other nations, and is of a good report.

G. F.

Reading, the 15th of the 8th month, 1659.

The Lord is king over all the earth, and Christ hath all power in heaven and in the earth; and he is King of kings and Lord of lords, let him rule and reign in all your hearts by faith, and exalt him in the land, and in your assemblies. G. F.

CXC.

O friends! have an esteem of truth and God's glory! Keep down all inordinate affections, and have an esteem of truth above your lusts and earthly things, worldly riches, and goods, and mind the example of the old world, when the sons of God saw, the daughters of men were fair, they took unto them wives of all that they liked; and so made no distinction between the righteous and the wicked. Which grieved the Lord God, that he said, his spirit should not always strive with man. And therefore he shortened his days to an hundred and twenty years, which before were many hundred years. Though Enoch, Methuselah, and Lamech, and the holy men of God, their marriages God did not judge; but when the sons of those holy men, which were called the sons of God, went to the world for wives, they slew the spiritual birth in them, and quenched the holy spirit of God in them, and corrupted the earth, and filled it with cruelty, and followed the imaginations of their own hearts' lusts continually; insomuch that they grieved the Lord, and he repented that he made man. For he saw, all flesh had corrupted his way upon the earth, saving Noah, a just man, with his family, who walked with God, and did not join with the wickedness of the world. Therefore God destroyed the old world; and the beginning thereof was these bad marriages, as Jude and Peter saith, 'They followed strange flesh,' by which they came to be corrupted; and therefore God sent a flood, and destroyed the old world with its ungodly deeds. And there is your example, that marry with the world. Gen. vi.

And doth not the Lord say to the children of Israel, 'Thou shalt not give thy sons nor thy daughters in marriage with the heathen.' And were not such as did so, reproved by the Lord and his prophets? As ye may see through the scriptures. And doth not the apostle say, 'Be ye not unequally yoked together with unbelievers; for what fellowship hath light with darkness, or Christ with Belial, or a believer with an infidel? For how many thousands of the Jews did the Lord destroy, who went and married with other nations, and pleaded liberty? And did not Phineas run one through, and his heathenish women? And so, must not all such be run through with the sword of the spirit of God? And the Lord said, 'Phineas hath turned mine anger away from the children of Israel,' when the Lord had destroyed twenty-four thousand of them. And doth not the world call such, bastard and hypocrite Quakers, and not faithful, that go to the world for a wife, and to the priests to be married? Oh! that ye should profess truth, and go from its power and life, and so corrupt yourselves, and to have no more esteem of your bodies, which God hath so honoured, and made them

vessels of his mercy, to put his mercy into! and have no more esteem of God, his truth nor his people, but to esteem your affections and lusts above them all, and to make yourselves a talk and a laughing stock, by going into that, for which ye are judged of God, and of all his people, and of that of God in your own consciences also! And do not Friends buy burying-places, because they cannot give their dead bodies to the world, no more than Abraham could? And ye that profess yourselves to be quickened by Christ, and made alive by him, to give your bodies to them that are dead in sins and trespasses,—Oh, ye make yourselves ridiculous both to God's people and the world, and come under the judgment of both, and of God and the scriptures, to be such as follow strange flesh, and corrupt the earth, like the old world! Ye bring burthens upon the just. But God will shorten your days, as he did the old world's, except ye repent; as ye may read, Gen. vi. And therefore mind God's ordinance, and then ye will know God's joining by his spirit and by his power. And be not corrupted with them, that follow strange flesh, and corrupt themselves, that creep among you, and would be called by your name, which the priests and the world call bastard Quakers. And therefore keep the gospel order, which is the power of God, (before the devil was,) and the government of Christ Jesus, which destroys the devil and all his works. G. F.

CXCI.

All Friends every where, that are convinced with truth, and profess it, and own it, keep to the single language, the good spirit, the light of Christ Jesus leads to it; and that which goes from that, which doth not live in it, is to be judged. And then, if man or woman seek to get gain by speaking the improper, untrue language, and flattering language of the world, which is in confusion, the Lord may take that gain away from them. For plural and singular was the language of God, and Christ, and all good men, and of the prophets and apostles; but the confused world, that lies in confusion, cannot endure it, who live not in the fear of God, neither follow the example of good men, but are in the double tongue, quenching the spirit, and hating the light of Christ Jesus, which is single. And so all Friends, train up your children in the same singular and plural language; all masters, mistresses, and dames, or whatsoever ye are called, that do take Friends' children, that are in the singular and plural language, it is not fit for you to bring them out of it, neither to force nor command them otherwise, to please your customers, nor to please men; for if they should pay two or three for one, that would displease you, who would have them to speak two or three, when they should speak singular, thee and thou to one. And so, do not lose that

testimony, which slays the world's honour, and do not go into the custom of the world's fashions or commands, nor force others from that, which is the language of God, and Christ, and all good men and women, into that which is contrary to God and Christ, and all good men and women; for there must be, and always was a distinction betwixt one and many. For if in your practice ye should not do it, but let one have many things, when he should have but one thing, ye would think to suffer wrong, and your servants to do that which were not righteous; and so, do not they speak that which is not righteous, when they say many for one, and nonsense and confusion? And therefore keep to the proper, sound, single language. For indeed, I did hear some that were troubled at their apprentices and servants, for saying thee and thou to one, and because they would not say the word you; and such, who have known the language from their childhood. And therefore that selfish, man-pleasing, and daubing spirit must be put down with the spirit, and condemned with the light, else ye will presently be ridiculous to the world, and to all men, and they will say, ye are not so as ye were in the beginning; and so follow the customs of the world, and not the practice of Christ, and all good men. And so, this is written that all may fear the Lord; and they who have done so, may do so no more, and that others may be warned, and not to go into such things. But mind the truth and spirit of God, the light of Christ Jesus, that none of the free born may lose the true language, and speak half the world's language, and half of the people of God's. For to say to Friends, thee and thou, and to the world you, that is hypocrisy. And therefore for all hypocrites, and hypocrisy and dissembling to be kept under judgment, for that is a dissembling with the witness of God. For ye see the outward Jews, when they went from the law of God, in process of time spake half Hebrew, and half Ashdod. And therefore, to prevent all dissembling and hypocrisy, keep to the spirit of God and light of Christ Jesus, that the Jews inward may not have a mixed language, no more than the Jews outward, to speak half the confused language of the world, and half the true language. Nor to the world speak confusedly, to speak the plural for the singular, and when ye are among the world, speak as the world doth; and when ye are amongst Friends speak as they do: this spirit is not from the spirit of God, but is hypocrisy and for judgment. And so let the truth have its passage in all things, and speak true words, and not false, with the light ye will see; who act contrary to it, will be condemned by it. So let Friends be distinct from all the world in their language, in their ways, in love, and in their conversations; for in that ye are over the world, and judge them by scripture, by grammar, and accidence, and all other teaching books, for ye have them all on your side to hammer them down withal,

who follow neither scriptures, grammar, nor accidence, nor their new teaching books, and are judged by them all, and the spirit of God also, which leads to one, and to divide and distinguish singular from plural, many things from one thing, and one from two and three; and many men and women from one, many ways from one, many churches from one, many fellowships from one, and the many words from one, and the many gods from one, and the true Christ from the many antichrists and false. All this is distinguished and known by the one spirit, the light and power of Christ Jesus, which gives an understanding.

G. F.

Let this be sent abroad, that all may read it over.

CXCII.—*A general epistle to Friends.*

Friends,—In the fear of the Lord God live, departing from sin and evil, as it appears in your own particulars, and therein ye will receive the wisdom of God, by which all things were made and created; with which wisdom they may be ordered to the glory of God, that created all things. And with that wisdom use all things, and order all that are under your hands and dominion, to the glory of him that created them. And in this ye will feel the Lord God going in and out amongst you, and to be with you, and his blessing and presence with you, (in your actings,) and he over all giving you dominion in his wisdom, power, and life; that with that ye may come to answer that of God in every one, with which your minds should be guided up to God. And in that ye will be a good savour to God, and in the hearts of all people that live up to the witness, and are led by the witness of God up to God. And such as go from it, upon them the law of God is to be added, and they by it to be stopped and limited; which law is a praise to them that do well, who come from under the occasion of the law. And in this that eye is opened which beholds God and his law, which answers that of God in every one; which when men go from that of God in themselves, the law takes hold upon them. Which when Adam went from, he transgressed the law of God, when he went from the life and image of God within him; and then the law came upon him, which was not made for the righteous, but for sinners and transgressors. And in this stands the covenant of works, the law of works that brings under and yokes the man down; which Christ the covenant of God, and of life, and of peace, redeems men from under this law; and the law of the spirit of life makes free from the law of sin and death. So Christ, the covenant of God being felt, the law of life is come and witnessed within man again; and to such, they that are in the wisdom of God, will be a praise, and your moderation will increase, your temperance will increase, your knowledge of God and his

son Jesus Christ will increase, whom to know is eternal life; and this will not be lacking. And so as ye are kept in the wisdom of God, and in his life and power, ye will see the law that goes over all transgressors, which was added because of transgression. Which life lets you see to the higher power, which was before any transgression was; because of which the law was added upon man, when he went from that of God in himself. Which, (as I said before,) every true christian, (which is a christian indeed,) witnesseth the law of life in Christ, which sets free from the law of sin and death; and such come to see and feel him, who was before any transgression was. And so as to the Lord God ye are kept faithful in your generation, and in his fear are preserved in humility and mercy, doing good and justly, the jaws of the wicked will be broken, and ye will feel the Lord's blessing upon you, and come to know the seed in yourselves which inherits, which is the heir of the promise of the world without end. And the power of an endless life you will feel in Christ, the seed, in whom the words of the prophets and apostles are fulfilled; and therein is unity and love, righteousness and peace, even in him who bruiseth the serpent's head, that feeds upon dust. Here there is nothing fed upon, but life, yea, the life, which was with the Father, before the world began, which is Christ Jesus. And who are in this, are in the thing the scripture testifies of. And this hath been wanting in Christendom. They have had the words of the prophets, Christ, and the apostles, and been on heaps about them, not being in the seed, Christ, who is the end and substance of them; who is the light and life, righteousness, wisdom, and truth, which makes free from the adversary, who is the cause of strife.

From a lover of your souls' eternal good, and of your establishment in righteousness and peace, in this day of the Lamb's power; glory to the highest for ever! G. F.

CXCIII.—*To William Ames.*

Dear William, thou hast a fine compass in Holland and Germany, and under the prince of Palatin's government: and there is a seed in Poland that desires Friends. So in the seed be faithful, which is immortal, and is the heir of the world where there is no end. And so, in that be faithful, and spread the truth over that part of the world: for the Lord hath a vine and a mountain to be set up that aways, and a standard and ensign held out to other nations. So, in the power of the Lord God, and his wisdom and seed, the Lord God Almighty preserve thee!

G. F.

CXCIV.

Dear friends, who have found the better part, and chosen the better thing, the one thing, which lasteth for ever, which is the ground of all true rejoicing and joy, in whom ye have all riches and life, and the blessings, and the immortal power, to be your crown and covering. And it may be, there will be a time of shearing and clipping; but the earth is the Lord's, and the fulness thereof. So, mind him to be your portion, and the seed Christ your all, and your life; and fear not losing the fleece, for it will grow again. And keep your meetings in the name of him that never fell, which is above all the meetings of Adam's sons and daughters in the fall. And keep in the fellowship in the gospel, which is the power of God, which was before the devil was; and this fellowship is above all the national fellowships in the fall of Adam. And keep in the worship of the Father in the spirit and in the truth, which the devil is out of, and in that ye will live in the truth and spirit in yourselves, and walk in unity in the same; and then ye are over all the will-worships in the fall of Adam, where they are in the strife about them. And who are come to the church in God, do see above all the churches of Adam in the fall, drove from God. And as the outward Jews suffered by the outward Egyptians and Babylonians, and they persecuted them and killed their children; so the spiritual Egyptians and mystery Babylon persecute and would kill the Jews in spirit, that worship God in the spirit, whose praise is of God, and not of man, and such have none from fallen men, but by them are persecuted. But all such go, as dumb before their shearers; for he that gave his back and his cheek to the smiters, overcame, and reigns, and hath the victory and the honour, who is Christ, the amen, the first and last, the top and corner stone; in him sit down, in life, and peace, and rest. So no more, but my love in the everlasting seed, the second Adam, that never fell nor changed, whose love is above all the love in Adam's house in the fall.

G. F.

CXCV.

Friends,—All that are moved of the Lord by his power, light, and life, to go into other nations, as messengers of his covenant of light, to preach the gospel, according to that which shows the secrets of every man's heart, wherein nations are brought into covenant with God, and redeemed out of tongues, and people, and kindreds; keep your feet upon the top of the mountains, and sound deep to the witness of God in every man; then will your feet be beautiful, that publish peace; and to the

captives proclaim liberty, with your feet upon the mountains publishing peace, binding up the broken-hearted, having oil of gladness for them that mourn. And this is the word of the Lord God to you, keep ye atop of the heads of all the mountains of sin and opposition, in innocency, meekness, and true humility, in the fear of God; that in his dread and wisdom ye may all be kept, and in the fear of the Lord stayed. And dwell in the 'light of Christ, that doth enlighten every man that comes into the world, that all through him might believe;' and bring all to believe in the light, to give them the knowledge of the glory of God in the face of Jesus Christ, from whom the light comes that they are all enlightened with; and that they may come into the covenant of light with God and his people. And so, dwell in the power of the Lord God, that ye may comprehend the world, and see over it all: and keep ye over all the unclean spirits, and execute true judgment, answering to that of God in every man; and here is the saints' honour. And this is the word of the Lord God to you: enter not into consultings with the wrong nature, lest ye consult with the adversary, whose head must be bruised; and lest in the meantime, that blind your eye, and raise up a light spirit in you, and take you captive. But dwell in the power, dread, and fear of the Lord God, that ye may answer that of God in every man, and stop the mouth of that which opposes; that ye may blind the eye that will not see the light, and the ear stop that will not hear it, for that must be judged. For that is it that keeps all from conversion, and that is the seed of the serpent, which must be bruised with the seed of the woman, yea, the head of it: and keep atop of the head of it, that ye may answer that of God in every man; and be kept atop of the contrary, and tread it under feet. And so, the Lord God Almighty keep you in his power and wisdom, and by it bind the unruly; and when ye have bound them, then ye may speak to them, and by it fetter them; then ye may catch them when ye will, when they are fettered. And get the yoke upon the wild heifer; then will ye save yourselves from a push, and bring them down, and order them with the power, and reach to the witness. And see, that ye keep the bit in the wild horse's mouth, whereby his head may be held down: and howsoever, see that he be bridled, then with the power he will be ordered; though he snuffs and snores, the bridle being kept in his mouth, he is held down by it: though he cries aha, aha; that is above the witness. And when this is done, being kept in the power, ye will know him, that rides meekly upon the foal of the ass, (the colt, the foal of the ass,) to Jerusalem, the highest place of worship; who brings the prisoner out of the pit, where there is no water. Christ, the same to-day as yesterday, and for ever. And the Lamb gets the victory, he that sits meekly upon the colt, the foal of the ass, he it is

that gets the victory, he by whom the world was made, who is not of the world, that treads upon the highest worship in the world. Lay hands upon no man suddenly, I warn and charge you all in the presence of the living God, but touch the witness of God in every one.

G. F.

CXCVI.

Dear friends in Jamaica, and elsewhere, who know the truth of God, and have been sufferers for the same, all live in it, which the devil is out of; that ye may all be preserved in peace and freedom. For truth brings to the noble mind, spirit, and nature, and seed, which never will bend to sin and unrighteousness, nor ungodliness whatsoever, nor to the author of it. And therefore all walk in the truth, that ye may all come to honour the Lord God in your lives and conversations, in your words and dealings, doing truly, justly, and righteously unto all people; that God may be glorified amongst you. And that ye may come to be as lights to the world, and the countries about you, so that by your light they may come to walk out of their dark, unrighteous, ungodly, and corrupt ways, which the corrupt people walk in; but the holy and the sanctified ones are of a more noble nature and seed, than to tread in those paths. And therefore all mind that, in which ye may honour God, and his holy name, into which ye are called; that ye may answer the Lord God for all his tender mercies and great riches, that he hath plentifully manifested and enriched you withal. That the love of God may fill your hearts, which hath abundantly been shed in you; that so it may abound one towards another, and to all the creatures of God, for their good; that they may come to the way of life and peace, and that they seeing your good works, may 'glorify your Father, which is in heaven.' And so, let truth, righteousness, holiness, pureness, and justness be your jewels, and in your eyes esteemed above all; for unrighteousness, unholiness, and ungodliness is but dross, and is not of God nor Christ. And therefore live in the truth, which the devil is out of, and in the life, which was, before death and the devil, the power of it was; and in the light, which was, before darkness was, and the devil, the prince of it; and in this ye will have fellowship with God, with Christ, and one with another. And so no more, but my love. Things here are well, and meetings are quiet and large in this nation, and this part of the world. Farewell.

Ye may write unto us, and let us know how things are with you.

G. F.

CXCVII.

Dear friends,—In the power of the Lord dwell, which will keep you all in unity, dwelling in it; and all be bold in that, threshing down all deceit, and wait to have all your minds guided with that which is eternal, up to God, who is eternal. And walk wisely in the wisdom of God, (I charge you in the presence of the living God,) and take heed of acting in your own wills, contrary to that which is pure of God in you. And know the power and life of God in one another, which gave forth the scriptures, which was, before the scripture was; which life the saints had unity in, one with another. So, in the life God Almighty preserve you! And meet together every where, (I charge you in the presence of the Lord,) and wait together upon God, to have your minds guided by that which is of God, up to him, with that which is pure, which will judge all unrighteousness, (which must never enter into the kingdom of God,) and with the eternal spirit of God, and in his power ye may be kept from all fancies in your own wills. So God Almighty be among you, to do his will in his love.

G. F.

CXCVIII.

Dear friends,—Keep over all that, which tends to strife, in the seed Christ, in which is peace and life; for that which tends to strife, and yet is in a feigned flattery, will corrupt you. And, therefore, live in that which is pure and steadfast, and is not changeable; and in that know one another. And lay hands on no man suddenly; for that which is fickle and changeable, will bring people into an unsettled state, and bring them out of their own conditions, and bring into a questioning state. And therefore keep in the seed, and light, and power of Christ, in which ye may walk safely, and not give away your power; but dwell in it, in love, unity, and peace one with another. And in it keep your meetings, and be quiet; and live, and dwell in the power of truth over all the unruly spirits.

And be faithful, that the seed, Christ Jesus may reign in you, and among you. For the truth is over all, and reigns. And so, be valiant for it upon the earth.

G. F.

Lancaster prison, the 2d of the 5th month, 1660.

CXCIX.

Friends,—The matter concerning not putting off the hat in prayer, and when they give thanks to God, which hath been said by some to

be heathenish and Romish, and set up in the time of darkness and ignorance, and in the curse, and in the fall, and cursed. Then they, and ye, who have put off your hats, when ye have prayed, and given thanks to God, must be wrong, according to their judgment, (which is false.) For who have known the power of God, and the motions of it, which power was before hats and coverings were, are out of this judgment. For there was a sect of people amongst the Corinthians, that were jangling about meats, drinks, days, marriages; and whether they should pray covered, and whether the woman should pray and prophesy uncovered? There was such a strife, before the Papists got up. And therefore the apostle set up a comeliness amongst the churches, and says, it was a dishonour for a woman to pray or prophesy with her head uncovered. And also, a dishonour for a man to pray or prophesy with his head covered.

Now say they, who keep the hat on when they pray, this covering of the woman is the spirit and power, (which is her covering, and not the hat,) then the spirit and power must be covered, when she prays and prophesies. And how can she pray and prophesy, when the spirit and power is covered? For that is her covering, and her head, (say they.) And this must be uncovered in the man, when he prays and prophesies. So, showing hereby a contradiction in the male and female; which shows forth, that the spirit and power must be covered in the one, and uncovered in the other.

They say, Christ is the head of the woman, (spoken of in the Corinthians,) and her head must be covered when she prays and prophesies; and is it not meant of an outward hat. Then Christ, which is the head, must be covered in the woman when she prays and prophesies; and when a man prays and prophesies his head must be uncovered. This also shows a contradiction. For prophecy is in the spirit, and praying is in the spirit, and by prophecy they see Christ. And if Christ be covered, then they must consider it by what the woman covers him, and whether or nay she can prophesy when he is covered? And so it is that mind which runs into outward things that stumbles; and ever was and ever will be so.

And this mind and spirit which hath given this judgment so upon Friends and amongst Friends, not only in a paper to be spread up and down, but also in disputes and janglings about it; in which is such a judgment contrary to truth and the apostles' comely order and practice which was set up amongst them. This judgment hath not only judged us but also the apostle. They may as well say, he set up a form in the curse, ignorance, heathenish, and Romish; who calls it a comely thing for a man to pray uncovered, if not he dishonours his head; and a comely thing for a woman to pray or prophesy with her

head covered. So there was a comeliness and an honour in it. We never use to preach up such things, who are come to the power of God, before coverings or hats were. And many would not have believed that ever such things would have come forth amongst us; but now they see our comely order and practice is likened to a heathenish and Romish order, and curst. Some such the apostle had to do withal, when he set up his comely order before the Romish way was.

Therefore are we necessitated to speak a little to such things, that Friends may keep in the power of God which was before hats and coverings were. For when we see people run into such things, and make a sect of it, and cry, they have attained to a greater glory than before; they run into such outward things as the hat is; and if they have attained to that they have but attained to that which is since Adam fell. For they that have attained to that state which Adam was in before the fall, it is without hats or coverings. And they that are come to Christ (and abide in him) are in a state beyond Adam before he fell, far before outward coverings were; for Christ was with the Father before the world began, before Adam was made. And when the apostle spake to the Corinthians how that he would have them to know that God was the head of Christ, and Christ was the head of the man, and the man was the head of the woman; and the woman was made for the man and not the man for the woman; and he is the image and glory of God, and she is the glory of the man: this the apostle spake to the Corinthians, who were not come to the state of Adam and Eve before they fell; amongst whom there was a sect about the man being covered, and the woman uncovered. Amongst whom he sets up a comely order and practice, and lets them see how they should pray, prophesy, and practice. So he meant there of outward things, when he speaks of a man uncovered, and a woman covered; or else he should be shaven and shorn. Now these (as I said before) were not come to the state of Adam and Eve before the fall; for who are come there are come to that which was before coverings were. This was a comely and decent thing, and of good report amongst the primitive christians.

Therefore, all Friends, live in the power of God which ye first received, the power which was before the fall was, in that is the fellowship and leads to order, comeliness, and decency. For all the sects about meats, drinks, and days, are gotten up among the sons and daughters of Adam that are gone from the power of God, and his image, righteousness, and true holiness, which were before coverings were. And others who are fallen from that into such outward things, there they are jangling about them. And therefore keep over all such things in the power of God, which was before outward things were; in that have ye perfect fellowship and unity, for there is your profit. For they

that have a fellowship in keeping on their hats, and observing of meats, those outward things lead them from the power, and so to no profit, but into strife, and jangling, and vain disputes. Therefore, the power of God all keep in. The power of God was before strife was; and in that is the perfect and standing fellowship when all other fellowships shall have an end, which were set up since Adam's fall. And so farewell. My love is to you all in the everlasting seed of God.

The church of the Romans fell away by running into outward things from the power and life; also the Corinthians, Galatians, and others of them; and also the Seven Churches of Asia, by running into outward things; and what the outward things were they ran into ye may read. And how the apostle reproved them, and what all are gone into since they lost the power of God, and the unity in the spirit. And therefore, all dear friends, keep in the power of God over all outward things, which was before they were; and in that power is the standing unity.

G. F.

CC.—*The line of righteousness and justice stretched forth over all merchants, &c. And an exhortation unto all Friends and people whatsoever, who are merchants, tradesmen, husbandmen, or seamen, who deal in merchandise, trade in buying and selling by sea or land, or deal in husbandry, that ye all do that which is just, equal, and righteous in the sight of God and man, one to another, and to all men. And that ye use just weights and just measures, and speak and do that which is true, just, and right in all things. That so your conversations, lives, practices, and tongues may preach to all people, and answer the good, just, and righteous principle of God in them all. In which ye may be serviceable unto God, and to the creation in your generation, and a blessing both to God and man.*

All Friends, every where, live in the seed of God, which is the righteousness itself, and inherits the wisdom and is the wisdom itself; with which wisdom ye may may order, rule, and govern all things which are under your hands (which God hath given you) to his glory. Govern and order with his wisdom all the creatures that ye have under you, and all exchangings, merchandising, husbandry. Do what ye do in the wisdom of God, and with it, which is pure from above, and gentle, and easy to be entreated. With this wisdom (which is not earthly, sensual, nor devilish) you do good unto all and hurt no one, nor yourselves; for it is pure and preserves pure.

So this is the word of the Lord God to you all: keep all in the power of God over all the unrighteous world; which power of God was before

it was. In which power of God ye will be preserved in justice, in truth, in equal balance, and weights and measures, in the truth, uprightness, and honesty to all people. So all here in this are serviceable to God in their generation, and to the creation, and are a blessing. Do rightly; that is the word of the Lord God to you all, whether ye be tradesmen, of what calling or profession, or sort soever, or husbandmen. Do rightly, justly, truly, holy, equally to all people in all things; and that is according to that of God in every man, and the witness of God, and the wisdom of God, and the life of God in yourselves; and there ye are serviceable in your generation, labouring in the thing that is good, which doth not spoil, nor destroy, nor waste the creation upon the lusts.

And all merchants whatsoever, seamen, and traffickers by sea or land; this is the word of the Lord God to you all: 'Do justly, speak truly, to all people whatsoever.' Then are ye a dread and a terror to the unjust. 'Wrong no man, overreach no man,' (if it may be never so much to your advantage,) but be plain, righteous, and holy: in this are ye serviceable to your own nation and others, by your change and exchanging of things and merchandise, and to the Lord God ye come to be a blessing in the creation and generation. 'Live in the life of truth, and let the truth speak in all things, and righteousness; and let justice be acted and holiness in all things, without any guile, fraud, or deceit; so that is well pleasing to God and men, and according to that of God in every one.' And this showeth forth the fruits of believers, that are passed from death to life; from death, which came by sin, the original of which is the devil. So being come from death to life, which goes over him; over him, I say, who is the author of all unrighteousness. Now, in the truth and righteousness ye will all have peace, favour, and the blessing of the Lord in all things. And that keepeth out the covetous mind, and covetous desires; the power and life of God, that goes over the power of death, which brought the sin. That which keepeth over this, hath the blessing and increase of the heavenly riches; and that shall not want the creatures, nor any good thing from them the Lord will not withhold. So be careful to do good in all things to all people whatsoever. In the fear of God serve him, and be diligent, and not stubborn in any thing, but pliable in the power of God, that keeps you over all the powers of unrighteousness; acting so in that, that ye may be a good savour in all nations, islands, and places where ye come, in the hearts of all people, doing truly, and plainly, uprightly, faithfully, justly, and honestly, according to the light of Christ Jesus in every man; that ye may witness to all. Then will your words, lives, and conversations preach and manifest, that ye serve God in the new life; and that ye have put off the old man and his deeds, which are unrighteous;

and that ye have put on the new man, which is renewed after God in righteousness and holiness, according to his image.

Loathe deceit and all unrighteousness, hard-heartedness, wronging, cozening, cheating, or unjust dealing; but live and reign in the righteous life and power of God, and wisdom, (that presseth all the other down,) and to answer the good and just principle in all people; and that will win people to deal with you, 'doing truth to all, without respect to persons; to high or low whatsoever, young or old, rich or poor. And so here your lives and words will preach wherever ye come.

All husbandmen, and dealers about husbandry whatsoever, cattle, or ground, to you all this is the word of the Lord God: do rightly, holily, justly, honestly, plainly, and truly to all men and people, whomsoever ye have to deal withal; wrong not any in any case, though it be never so much to your advantage. Deny yourselves, and live in the cross of Christ, the power of God, for that destroys injustice; and 'without holiness none can ever see the Lord; and out of righteousness there is no true peace.' Therefore all, of what sort soever, or what calling soever, do justly, (whether ye be masters or servants, fathers or mothers, sons or daughters,) to one another, and to all, do that which is just and righteous, uprightly and holily; in that you will have peace, and see God.

So in all husbandry speak truth, act truth, doing justly and uprightly in all your actions, in all your practices, in all your words, in all your dealings, buyings, sellings, changings, and commerce with people, let truth be the head, and practise it. And in all your words let truth be spoken. This brings righteousness forth, and deceit to the judgment bar. Wrong no man, nor covet, nor cheat, nor oppress, nor defraud any man in any case; but keep your dominion in the truth, in righteousness, holiness, and equity, in the power, and light, and wisdom of Christ. In this ye answer the light of Christ in every one, and are a blessing to the Lord God, and to your generation ye are serviceable; and come to walk in the new life, in which the righteous, holy God is served. In which righteousness ye have peace; and in which holiness ye see God. For 'the kingdom of God stands in righteousness, peace, and joy in the holy ghost.

So speak the truth, whether merchants or tradesmen, and all sorts of people whatsoever, in all your occasions, and in all your tradings, dealings, and doings, speak the truth, act in the truth, and walk in the truth; and this brings righteousness forth. For it answereth the witness of God in every one; which lets every one see all the deeds and actions they have done amiss, and words which they have spoken amiss. So the witness of God within them ariseth a swift witness against them, for their words which they have spoken amiss, and for

their actions which they have done amiss, and brings them to the judgment bar, and to condemnation. Here righteousness goes forth, and here the sweet savour to the Lord God begins to ascend; and truth and equity arise both to be acted and spoken.

So all Friends, of what calling soever, that dwell in the power of God, and feel the power of God, and the light of Christ Jesus: dwell in that, act in that; that ye may answer that of God in every one upon the earth with your actions, and by your conversations, and by your words, being right, just, and true. This goes over the unjust, untrue, unholy, and unrighteous in the whole world; and reacheth to the good and true principle of God in all people, which tells them when they do not do equally, justly, righteously, and holily. So that is the word of God to you all friends, of what calling soever ye be. 'Live in the power of truth, and wisdom of God,' to answer that just principle of God in all people upon the earth; and so ye answering of it, thereby ye come to be as a city set upon a hill, which is above that mountain, that is in the whole world, that lies above the just principle of God in every one there, which the power of God goes over. So let your lives preach, let your light shine, that your works may be seen, that your Father may be glorified; that your fruits may be unto holiness, and that your end may be everlasting life. Dwell in the power of the Lord God, and light and life, with which ye may feel and see, before the unrighteousness was; in this ye will know the everlasting righteousness brought forth, which answereth the righteous principle of God in every one, to which they must come down, to lead them and guide them, to teach them to speak and act truth justly, righteously, and holily. And that hath the dominion which doth justly, holily, and righteously speak, act, and think; and this hath the praise of God; and they who do so come to answer that which God requires, 'to love mercy, do justly, and to walk humbly with God.' And this is more than all the talkers of justice, righteousness, and holiness, whose life denies what their tongues profess and talk of. By that God and Christ is dishonoured. So these are no good examples, neither serviceable in their generation nor creation, nor any but they who live in the power of God, and in his wisdom; in which they have the righteousness, peace, truth, holiness, justice, and equity. These are comely and savoury both to God and man.

And all, of what trade or calling soever, keep out of debts; owe to no man any thing but love. Go not beyond your estates, lest ye bring yourselves to trouble, and cumber, and a snare; keep low and down in all things ye act. For a man that would be great, and goes beyond his estate, lifts himself up, runs into debt, and lives highly of other men's means; he is a waster of other men's, and a destroyer. He is not ser-

viseable to the creation, but a destroyer of the creation and creatures, and cumbereth himself and troubleth others, and is lifted up, who would appear to be somebody; but being from the honest, the just, and good, falls into the shame. Therefore dwell every one of you under your own vine, (that know redemption from the earth,) and seek not to be great, but in that, and dwell in the truth, justice, righteousness, and holiness; and there is the blessing enlarged.

And no one, (of what calling soever,) run into debt, usury, and exaction; for many people have been wronged thereby; they that have taken of them, who by it have appeared great, and lived above what they were, and so would seem to be. Therefore be true and honest, holy and righteous, every one, in that which ye have. Owe to none any thing but love; and in that ye will feel the blessing, and come to be serviceable in the creation, serving one another in love, and not in oppression and taxation. And that keeps all down in the power, wisdom, and life of God; and bends all minds to strive for one another's good, and to help one another in that which is good, just, and righteous, and serve one another in that; in that ye live in the life, and in the seed, the power, and righteousness that is everlasting, which is of God, and his wisdom, through which ye come to answer the good, just, and holy principle of God in every one upon the earth. In which power ye have dominion; in which ye come to live the life which is well pleasing to God, a life which shall stand when the world is ended. And in this life, power, and wisdom of God that is endless, ye are a terror to all that are in the wisdom below; ye are a terror to all that are in the unrighteous actions and words. And ye are a terror to all that are in the unjust and unequal doings, and all the defrauders, cozeners, cheaters, overreachers, liars, and wrong dealers. In the power of God, and his life, in which ye have justice, ye have truth, ye have equity, ye have righteousness; and it cometh to be to you as natural; your words, your lives, your conversations, your presence, and your practices both judge and preach; and ye will be a terror to all of them in the just life and everlasting righteousness, Christ Jesus; living in him and in his wisdom, and walking in him, and speaking the truth as it is in him in all things; your life and your words are a terror to all that speak not truth in their dealings, and to all that act not truly and righteously in their doings, your lives do judge them, and are a judge to them; and through your constancy, faithfulness, and life, which is everlasting, ye bring many to amendment. For both life, actions, words, and conversation preach, (all these preach to the unrighteous world,) being in the everlasting righteousness, which over the world hath dominion; through which life, power, seed of God and wisdom ye reach, and answer the

good and just principle of God in every one; and it will make them at last confess to you, though they may go on in the contrary for a time.

So in that power, and wisdom, and strength, that gives you dominion over all, and to answer that of God in all, the love and power of the Lord Jesus Christ preserve and keep you all in his wisdom, life, seed and dominion, that to him ye may be a blessing, and a good savour in the hearts of all people. And let all your actions and words be one with the witness of God in all people. Amen.

The wicked and unrighteous owe envy and hatred, and with that they pay their debt; but the righteous, just, and harmless, who owe nothing to any man but love, with that they pay their debt. But drunkards, adulterers, swearers, rioters, who eat and drink, and rise up to play, and live in pleasures wantonly upon the earth, fighters, quarrellers, envious, malicious, unjust, unrighteous; all such actions and practices are judged out of the power of God, and out of his kingdom.

And all Friends every where, that are shopkeepers or merchants, or factors, or any other trades, keep low in the power of God, and do not go beyond your capacity, nor reach after things more than ye can justly perform, and answer all men; but all in your places be just and true, that ye may answer all men within and without, and truth and justice in your returns, that ye may keep your words, so say, and so do; which is the royal law of liberty in all your tradings, else ye are a dishonour to christianity. Therefore see your business, that what ye do, and what ye say, ye may perform, that ye may not break your words and promises; for if ye do ye go to loss. Neither are ye masters of what ye take in hand; for a master should be atop of things, and be in that which can command things.

And none be negligent in their business, but give an account by words or writings, how things are with them, when others write to them; so that none may wrong one another in these outward things, nor oppress one another, but be serviceable one to another, keeping their words, (their going into things beyond their ability, makes them break their words,) keeping within their compass with that which they may answer others, lest any should be lifted up. For it is a bad thing to be lifted up, and to make a noise and a show for a time with other people's goods, and cannot keep their word, their promise, their day; such may be lifted up for a time, and break, and fall, and go out as a stink, and bring a great dishonour to Christ and true christians. And therefore, keeping your word, your day, and keeping your just measure, your just weight, that keeps down the oppression. And by keeping to that just measure and weight, and to your word and day, by the power of God and his spirit in your own hearts, there the blessing is doubled,

there ye come to be rich, and ye are a good savour to God, and in the hearts of all people.

So every one strive to be rich in the life, and in the kingdom and things of the world that hath no end; for he that covets to be rich in the things of this world, falls into many snares, and hurtful lusts. And therefore, let him that buys, or sells, or possesses, or uses this world, be as if he did not. Let them be masters over the world in the power and spirit of God, and let them know, that they owe no man any thing but love; yet serve God in truth, and one another in their generation.

For Friends, if ye be not faithful in the outward treasure, and outward mammon, who will trust you with the true treasure? Or who can believe that ye have the true treasure, but that ye speak by hearsay of it? So, I say to your all, see that ye are faithful in this outward mammon, this outward treasure of the things of this life, of this world, faithful to your word, faithful to your days, faithful to your promises, in all your tradings, traffickings, bargainings true and just, and righteous and honest in these outward treasures or mammon, concerning the things of this world, of this life, of these outward riches; just and faithful, true and honest men and women in these outward things. I say, as Christ saith, 'Who will trust you with the true and heavenly treasure,' if not as before? Therefore I say, to be faithful in these outwards, that shows an honest man, and honest woman; faithful in all your dealings and practices between man and man, and woman and woman, that showeth an honest heart, and a faithful man and woman in outward things, that answers the faithful principle in all people. So all men and women to be faithful in these outward things one to another, that shows the good heart to receive the true treasure, that ye may be faithful in it to God, who have been faithful in their outward treasure or mammon one to another. So let every one's conversation be without covetousness; let not that be once named among saints. And do to all men as ye would have them do to you, that is the law and the prophets; if not, ye are judged by them both. For the kingdom stands in righteousness, (mark, stands in it,) and in peace and joy in the holy ghost, (mark, in it.)

For holiness becomes the house of God. Whosoever acts unholily, it is that doth dishonour his house, and doth not become it. Whosoever acts unfaithfully in this outward treasure or mammon, or in the true treasure to God, is not justified in the sight of God nor man; for they are justified by faith, through faithfulness both to God and man. For whosoever doth righteousness, is of God; and he that doth not righteousness, is not of God. For God loveth the righteous, and delighteth in them; but not in them that do unrighteousness. For in the righte-

ousness they have peace; but out of righteousness people have trouble. So all God's people, his children, his saints must be holy, as he is holy; and therefore do that which is holy and just in all your lives and conversations. And whatsoever ye do, let it be done to the praise and glory of God, (mark that,) have God's praise and glory in your eye in all your speakings and doings, then ye will be preserved to his glory, and then ye will honour him; and them that honour him, he will honour and beautify, and clothe with the fine linen, the righteousness of Christ, that men may not see your nakedness. For God will have a holy people, to serve him in holiness; a true people, to serve him in truth, and in his spirit, and in his new and living way, above all the dead ways that are come by sin and unrighteousness, and transgression of his spirit, and power, and command. So all ye that know his power and spirit, live in it, that ye may glorify God in all your lives, and conversations and words, that ye may answer that of God in all; that ye may glorify God in your bodies, souls, and spirits, which are his, who hath made them, and gives them to you for that end. To whom be glory and honour for ever, who created all for his glory and for his honour. So the Lord God Almighty keep and preserve you faithful in all things to his glory and honour for ever!

'He that walketh in his integrity, is just; and blessed shall be his children after him.' Prov. xx. 7.

'Unjust weights, and unjust measures, both these are an abomination to the Lord.' Verse 10. G. F.

CCI.

Dear Friends,—In the stillness and silence of the power of the Almighty dwell, which never varies, alters, nor changes, but preserveth over and out of, and above all the changeable worships, religions, ministers, churches, teachings, principalities, and powers, with the power of God, which keepeth over all this, to the kingdom of Christ, that is everlasting, in which there is no changing, who is King of kings, and Lord of lords. All power in heaven and earth is given unto him, of whose light, life, power, and wisdom, grace, and riches have ye received, which comes from him, that doth not change. So in that live, that doth not change, the unchangeable life, the unchangeable mind, the unchangeable spirit and wisdom, and the unchangeable worship and church, of which Christ is the unchangeable head, who remains the same yesterday, to-day, and for ever; in that ye will feel the blessing and presence of the Lord God of life amongst you, as ye all abide in the unchangeable kingdom, dominion, power, and life, who are heirs of it according to your measures, who have received the light, and received

the life and grace, and the power of a kingdom and a world that hath no end. So wait all in it, that ye may be possessors and inheritors of the kingdom, and of the life and power which hath no end, and of the promises, that are yea and amen; and let nothing, that is of the world, alter you, but keep ye in that which keepeth you in the everlasting kingdom of God. G. F.

The 3d of the 3d month, 1661.

CCII.—*An answer to a letter sent to G. F. concerning the voluntary contribution to the king.*

Friend,—To the thing thou queriest of me, concerning this matter, my answer is: Seeing that the king and his friends desire it not as a tax or an assessment, but a free gift of the people, which cannot be said is an oppression; therefore it is left to all Friends to do as they are free. And what the world doth, Friends are not to look at, who will set up a thing, and dislike it; but Friends are to mind the universal power of the Lord God, that they may do that freely in their own power which they do, better than by compulsion, tax, or assess; for if all things were done so, it were the best, in the free state, bounty, and love, which would more break the hearts of people, than by force of assessment and tax. So things are left to the wisdom and universal spirit of the Lord God, which goes over the heads of all in the fall; that with the living power and wisdom of God ye may overcome them, and so do as ye are free. G. F.

CCIII.

What, Friends! Do ye reign as kings? Can they pluck never a one (of you) out of the Father's hand? Are ye put forth? Do ye witness that scripture fulfilled; put forth to follow the King of kings, (the shepherd,) who gives life abundantly? In that let your joy be still, and your comfort remain; in which ye will feel the endless kingdom and dominion. In that the Lord be with you, who is your strength, comfort, and fulness for evermore, world without end! And, friends, mind the light, and dwell in it, and it will keep you atop of all the world; and mind the seed of God, and know it, and in it be content.

Dwell in the power of truth, and be not negligent in that, but diligent, serving the Lord, every one in your measures; that to the Lord God every one of you may be a blessing, and a sweet savour unto him in your creation and generation, feeling and knowing the Lord's power every one in yourselves, yea, the power of an endless life, and of a kingdom that hath no end, and of a dominion that is over all dominions.

And in the power of the Lord God everlasting, ye may feel the seed of God in every particular of you raised up, which doth inherit the same; that ye may sit down in your own possession of everlasting life. And in that meet together, waiting upon the Lord, and in it keep your meetings, where ye may feel the chief shepherd leading you into pastures of life. And so the blessing of the Lord be with you! G. F.

CCIV.—*To all Friends, prisoners.*

Dear friends and brethren,—The seed of God feel all in yourselves, which is the heir of the power of God, that ye may sit down in the possession of the same; inheriting the power, and the promise, and the gospel. In which power of God is the fellowship, being heirs of the same, and members of that fellowship which never hath an end, which brings life and immortality to light; which power of God was before that was which darkeneth life and immortality from people. So walk in the truth, then ye walk with the God of all truth; and walk in the righteousness, and then ye walk with the righteous God in all peace. Walk in holiness, and then ye walk in that in which ye see God; which they that do not, see him not. Therefore walk in the power of God, which goes over the power of darkness, which was before it was; which power of God is the gospel, in which is the mystery of the fellowship, a mystery (I say) to all the fellowships that are out of the power of God. Therefore the seed of God know, which is the top-stone, that it may be over all laid in you, which bruiseth the serpent's head, which is the fulfilling of the prophets and prophecies; which seed brings to the beginning, where are the pastures of life. So in that meet, in the seed, in that wait, in the power of God, in which ye have life, in that keep your meetings; which brings to feel that, which was before the power of darkness was. And wait to inherit the wisdom of God, that with that ye may all be ordered to God's glory in his life, in which ye may feel unity with himself, and one with another, and his presence and blessings among you, in the power and seed of God, which was before enmity was; in which is the unity, and the holy will and dominion. Which power of God brings from all the barren mountains, where is death, to the beginning, where is life. My love is to all Friends in the everlasting seed of God, that hath the promise of life, and doth inherit the same in which is the fellowship with God, and one with another. G. F.

London, the 22nd of the 3d month, 1661.

CCV.

All Friends, live in God's dominion, and power, and life, which was

before storms and tempests were, in which ye may feel life and dominion, power, and victory, the Lord's power being lived in, which was before tempests were, in which ye will have the victory. There is a summer religion, which appears when the sun shineth upon them; and in the summer time all the venomous creatures creep out of their holes, corners, and dens, and the flies, wasps, and snakes; but when the winter is come, and the storms and tempests come, then the summer religion is gone, then the venomous, viperous creatures' religion and works are gone. But the religion, that is in the power of God standeth, which was before the devil was, and all his works and children. And so that is the standing religion, that is in the power of God, which was before the power of darkness was. And, friends, ye that know the light of Jesus Christ, and have tasted of his power, by which ye come to be gathered into the name of Jesus, do not forsake the assembling of yourselves together; but provoke one another, and exhort one another to love, and to good works, and let not powers, nor principalities, nor prisons, thrones, nor dominions, spoiling your goods, mockings, scoffings, nor reproachings, and pluckers off your hair, and smiters, separate you from the love of God, that ye have in Christ Jesus, who conquered death and the devil, the power of it, the adversary, the wicked one, the enmity. Christ is the life, the light, the love of God to mankind; now ye coming to be gathered into him, who destroys the devil and his works, the life that destroys death, and the light which destroys darkness, and the truth that destroys error and all falsehood, and the power of God that destroys the power of the devil, and being gathered into Christ and into his name, keep your meetings in the power of God and in his light and life, whose gathering is above all other gatherings in the earth; and Christ's name is above all other names on the earth. And feel the seed of God set over all that which makes to suffer; which was before it was, and will remain when it is gone. G. F.

From a lover of your souls, and your everlasting good.

CCVI.

In the power of God that is everlasting, and doth remain in this your day of trial, in it stand, of which ye are partakers, and are come to be heirs of the same; and in it is your peace and kingdom. And though ye have not a foot of ground to stand upon, yet ye have the power of God to skip and to leap in; standing in that, which is your life, that is everlasting. Who by the power of God are gathered up to the beginning, to the endless life, who have your meetings in it, that neither death nor the power of it can separate you from, nor out of the power of God, for it was before death or the power of it was; in that are

your living meetings, and joinings, and building up the spiritual household of living stones, gathered by and through the power of God. In which power of God is the household of faith, which faith gives them the victory; in which power of God ye being, are gathered over Jews, Gentiles, and the apostate christians' meetings and gatherings, who are in enmity and confusion, and out of the power of God; that put the wheat for the tares, and so persecute the elect, which election was before the world began, of which ye are made partakers. Stand fast therefore in your confidence, in that which is without end, in that in which the endless life is seen, in the power of God, and light; which rules over powers, thrones, principalities, and dominions. The power of God goes over them, and ye living in it, nothing can separate you from the love of God, which ye have in Christ the seed, which was before the world began, glorified with the Father, who hath all kings and kingdoms in his hand, which is his power; in that let your faith stand. With which immortal power ye may all be clothed, which covers you and preserves you over the mortal. And prisons, fetters, dungeons, and sufferings, the royal seed, and heirs of the promise, what are they to you, who are married to the Lamb who was slain from the foundation of the world; against whom they warred and banded themselves, and took counsel together against the Lord, and his anointed, who breaks their bonds asunder; whom neither death, grave, nor all the powers of the world were able to hold nor contain, but over all he rose, (the seed,) and reigns, till he hath made all his enemies his footstool. Honour and praise be to the Lord, the living God, that lives for ever! So all ye who are gathered in the name of our Lord Jesus Christ, whose name is called, the power of God, the word, which was in the beginning, over the powers of darkness, before it was, and compelling worships, ministry, maintenance, and churches were; this gathering, this meeting in the name, the power, the unrighteous world cannot separate you from; for it is over it, and was before it was. In that power have ye the kingdom and dominion, in the power, reigning over all that which hath been out of the power. And ye that partake of the power, have power with God, in that we need not bid you keep your meetings; for ye art met and gathered into the fold of Christ Jesus, and are put forth by him, and are brought from under that, that leads from God, by the power of God. In this gathering by the power into the name of Christ, (which is the power,) with the power he is felt in the midst, who is King of kings, and Lord of lords, and prince of life and peace, and prophet to open by his power and light in you all, and a priest for ever, that lives to offer up the spiritual sacrifice and praise to God; and he being felt among you, and in you all, ye will have every one of you, in your own particular, joy, peace, comfort,

consolation, assurance, confidence, and satisfaction, when all gatherings, meetings, heaven, and earth, types, and figures, and shadows, and prophets, and the prophecies are ended. And swearing before the law and in the law, and all invented oaths since the law, and amongst the heathen, when these are gone, past away and fulfilled, the election, and the seed, and the gathering in the name of Jesus Christ, the Lord of life remain and stand, and his throne and dominion; in which there is no curse, but a blessing. So, happy are ye who are partakers of this, heirs of this blessing, and heirs of the promise, and of the life, and of the world that hath no end; who have your confidence and assurance in him! So all ye that have felt the light, and have been turned to it, in that light ye feel the covenant with God, who is light; which brings to be acquainted with the life of God, and gives the knowledge of Christ your saviour and redeemer, which is the salvation to the ends of the earth. By which light and covenant ye are turned from darkness, and the power of satan, that separated you from God, who was the enemy, through whom ye had not peace with God. But now being turned from him, into the light and power, in this covenant of light and power ye have peace with God, (that destroys the enmity,) and are come to receive it; and so heirs of the kingdom, that is everlasting. Be at peace one with another, and in love and tenderness, and in the wisdom of God order and preserve, and nourish and cherish all things to his glory; in which ye will feel his blessing, and treasure, and riches, and fulness in you, with you, and amongst you. So, put on the armour of light, that with it ye may be able to defend, and see; and walk, and stand against all the arrows and darts that are in the unrighteous world, and before they were, as children of the light, and children of the day, where the darkness is past. Put on your breastplate of righteousness, to save and preserve your hearts and minds, and to keep you from all that which would defile and surfeit it, or cause you to be weary, or think the war or time long. For the power is everlasting, and the righteousness is everlasting, that destroys the works of the devil, and him both, whereby the seed of God comes to be set on the head of it all; glory and praise be to him for ever! Put on therefore the shield of faith, by which faith (your shield) ye have the victory. For faith is a mystery held in a pure conscience, by which ye have access to God; in which faith ye please God, in which faith ye have unity, which gives you the victory over that which separates from God—the enmity. In that faith be joyful, which is the faith of God's elect, that brings them over the world, and to that which was before the foundation of it. And this is the faith the just lives by, by which he is saved and justified, by which he lives and conquers, and hath the victory over the unjust; glory to the Highest!

Put on the helmet of salvation, and take the sword of the spirit, (the word of God,) your helmet being on, nothing can destroy nor hurt your salvation, Christ Jesus being your helmet and your head, who destroys the devil and his works, the sword of the spirit that mortifies, that crucifies, baptizes, cuts off, plunges under all corruptions that have gotten up since the transgression; then in the spirit ye will worship God, and have fellowship and spiritual weapons, and come to be spiritual men, and not as the carnal world that rule and wrestle with carnal weapons, and with flesh and blood. The stone cut out of the mountain without hands, will dash and break into pieces all the cutters with hands, and carnal-weaponed men about religion, church, and worship; and his kingdom is an everlasting kingdom, and his dominion hath no end. This stone is that which laid Nebuchadnezzar's head low, and brought him to eat grass like a beast; who knew not the kingdom of the Most High ruling in men. So ye that know this stone cut out of the mountain without hands, ye all know the kingdom of the most high God ruling in you, and his dominion which is everlasting, and come to be his temple. For there was but one temple in the whole world commanded of God, as a figure of Christ, who would dwell in man, in male and female, who should be the temples of God, in whom should be his name and power. Blessings, honour, and glory, and praises be given to the Lord God for evermore, by all them who witness this.

So all dear lambs, and babes, and brethren, happy and blessed are ye who know the seed, which is heir of the blessings, and the power, and life, and the kingdom, and the world that is everlasting and without end. Be shod all with the gospel, which is the power of God, which hath brought life and immortality to light, and hath and doth abolish death; I say, be shod in the power, and then your feet will not slip nor slide, and ye will not fall, and ye will stand steadfast, being shod with the everlasting gospel, in the preparation of it. And standing in the power ye stand over the workers of iniquity, and all unrighteousness in the world, and slippery ways, standing in the power which was before death, darkness, and the power of darkness and death was, which hath darkened life and immortality from people, so that they could not walk and get forward on their way to the Lord. But in the power of God, (the gospel,) being in it, and with it shod, your feet standing in the power, ye over death, darkness, and the power of it may stand, walk, go, and leap, (which was before it was,) there is faithfulness and steadfastness, and there ye may walk without doubt. And keep the word of patience, and take unto you the word of God; and who are born of it, (of the immortal seed,) nourished by the milk of the same up to eternal life, know things as they were in the beginning, they feed upon that which lives, and not upon that which is in the world and in the

fall, which is below the word, and below the power, and below the truth, and out of it; who know the shepherd and his crook which plucks you out, he shows you the pastures of life, in which ye must feed. Every one that knows the power and light, and by it is guided and turned to him, feels and knows this. And so, ye that have the word of patience, ye have the hammer, ye have that which was in the beginning; ye have that which lives, and abides, and endures for ever. Ye know what the hammer is to; and ye know the word is a fire, and what the fire is to. So ye that have the word, have the fire, which burns up all that which doth not abide, and doth not endure, and doth not live for ever, as the word doth; which is the word of wisdom. So ye that have the word have the wisdom, which was in the beginning, before that which is below was. So ye that have the word have the sword, yea, sharper than a sword with two edges; which will cut down all that which hath gotten up since the beginning, which hath transgressed the just spirit, and burn up that which hath gotten up since the beginning, in the transgression. And this is the word that makes clean, and reconciles to God; and is the word of reconciliation. And this is the word of patience to keep you; and ye will be kept in the hour of temptation, that comes upon them that dwell upon the earth. For the word of God was before the tempter was, and goes over him and destroys him; in that live, in his life that is eternal, which doth abide. So in that the Lord Jesus Christ preserve you! For in that patience is exercised, in that word, which comprehends all that which hath gotten up since the beginning; for with that ye may be tried. But the word is over all, in that live, which hammers, burns, cuts down, and reconciles, against whom the tempter and temptation cannot come nigh to prevail; it breaks his head. Neither meddle nor mix yourselves with the powers of the world, nor things below; but live in the power of God, which is peaceable.

And forasmuch as we are scandalized as plotters, we in the power of God do comprehend the power of darkness; which power was before the powers of darkness were, which destroys darkness and the power of it. And we cannot plot; it is impossible we should, standing in that which destroys darkness, and the devil, the power of it, who is the author of plots, and the enmity in people's minds, bondaging and bringing the creature into thraldom; which we in the power of God would have all persons from under, and would have no man's person in the whole world hurt; but in the power of God would have all men saved, and seek all men's peace. And so that which manifests all plots, and the author of them, the devil, and that which judges him, and destroys him and them, are we in, and are made partakers of him who redeems and saves, and heals, and sets free, who is the power of God. So all

you who are partakers of the power of God, that have been turned to the light, and received the power of God, Christ Jesus, that hath given you power to become the sons of God; in which light and power of God, by which ye were turned to him, ye come up into the liberty, the liberty of the sonship, into the power of God, that doth redeem and save, and destroy that which leads from God, which doth defile, and destroys it, and gives dominion. That is the power of God in which the saints have liberty, where the sons of God sing together, and praise, glorify, and honour their Father; to whom be glory, praise, and honour for evermore! Who in him triumpheth in glory, and can say, Emmanuel is born, and a son is given. So all in the life and power of God's seed and wisdom, which is everlasting, dwell, and know the seed of God in every one of you, in your own particulars, male and female, which seed is the heir of the promise, the heir of the wisdom, and heir of the world that hath no end, of an endless life, and the heir of the kingdom that is everlasting, and the heir of the blessing, where there is no curse. And every one an heir of the power, of the blessings of the kingdom, come to inherit, come to possess your own inheritance, and then sit down in your own possession; in which ye may know every one your election, (in the seed,) which was before the world began, and so be possessors and inheritors of life and substance. The substance is the seed, the top-stone, on top of the law, on top of the prophets, on top of the types, figures, shadows, parables, and ends them all, and on top of all heathens' inventions, though it hath been a mystery hid from ages. See now, the seed, the seed of the Lamb and his marriage is known, and the Lamb reigns, where there is no curse, but the blessing. The curse is out of his dominion, who destroys the author of the curse, wrath, plagues, and wo, that hath the blessing, the seed, Christ Jesus.

And all Friends, improve your talents, that to you all it may be said, 'Well done, good and faithful servants;' for they who do not, their talents are taken away from them, who have been slothful, complainers, and idle. Let your lamps be burning, have oil in your own lamps, and salt in yourselves; then ye are the wise virgins that enter in with the bridegroom. The word of God cannot be bound, which makes rich, which lives for ever; in which is the life. So, do not quench the spirit, nor add to the prophecy, nor diminish; that keeps you from the plagues, and to see your names written in the Lamb's book of life: there stands your joy everlasting, through which ye see the white stone, through which light, power, and seed, ye overcome that which is gone forth from God. So, ye dwelling in the son of God, ye shall go no more forth, but shall inherit all things. So, farewell!

Keep in the power of the Lord God, that goes over all the world, that none of your flight may be in the winter. And beware, lest any

of your flight be on the sabbath day, (the signification of which is rest,) but all in the power of the living God abide, in which ye may feel life, peace, and rest, and an abiding place; a secret chamber to turn into, till the indignation and wrath of the Lord be passed, which is to come over all transgressors. And if the judgment begin at the house of God first, and the righteous pass the straight way to salvation, where will the hypocrites and the sinners appear? Over whom the overflowing scourge must come and pass. Therefore in the life, power, and love of God, all dwell. And the apostle saith, 'Forsake not the assembling of yourselves, (as the manner of some is,') but edify one another in the light and the life, as the day doth appear: and to say, that people must not meet together to worship God, they may as well say, ye must not be christians. For persecutors were always blind, and they stopped their ears to the spirit of God in themselves formerly; so were in the blind zeal, and turned against them who were in the true zeal, in the spirit of God. G. F.

Let this be carefully copied over, and sent amongst Friends.

CCVII.

My dear friends,—Look above all sufferings that are outward, at the seed of God, which was before that was which makes to suffer; and the seed of God, Christ Jesus, will stand, when that which makes to suffer, is gone: and so, in the seed of God live, and lie down in the same, which is Christ, the life, the way to God the Father of life. The tithes of the Jews, and the tithes of the apostate christians must all be borne testimony against, by them that be redeemed from the earth, and reign above it, in his life, and power, and wisdom. And so, be of good faith, and never heed, but make war in righteousness with the beast, dragon, whore, and her followers; for by the Lord many walls and troops have ye gone through and leaped over, and the Lord hath given you dominion over that which warred against you; and by the power of the Lord ye have overcome, and in the power of the Lord ye will overcome all, and in it will stand, when all the contrary is gone. And know your portion, and sit down in the possession of it: so, every one of you to be in your possessions and inheritances, and with the shield of faith and helmet of salvation, and the breast-plate of righteousness, and the sword of the spirit, the word of God, which was before deceit was, which will hammer, and break, and cut down all that which is contrary. And being shod with the preparation of the gospel, which is the power of God, which was before the fall was, in that stand, in the power of God, which was before the devil was, and will remain when he is gone.

G. F.

CCVIII.

All ye prisoners of the Lord for his truth sake, and for keeping the testimony of Jesus Christ, against all the inventions, traditions, rudiments, will-worships, feigned humilities and self-righteousnesses, that are in the fall, (and are out of God's power and righteousness,) who have no weapons but carnal, like themselves; your patience must overcome all the rough spirits in the world, and your love must bear all things. For patience obtains the crown which is immortal, which runs the race: so, it is the Lamb must have the victory over all the unclean, airy spirits, and over him that is out of the truth. So, be meek and low, then ye follow the example of Christ, and come to bear the image of the just, who suffered by the unjust; and put on his righteousness, who suffered by the unrighteous, whose back was struck, hair was plucked off, and face was spit upon, and yet cried, 'Father, forgive them:' here he kept his dominion, though a sufferer, who had the victory, which the followers of the Lamb do (in measure) attain to. So, put on courage, put on patience: let your loyalty be known for your King, that hath conquered the devil, death, and hell; in walking in righteousness, peace, and truth, feeling the power of God preaching and reaching the witness of God in every one, when words are not uttered. And let your faith be in the power, that goes through all things, and over all things, and every one hearken to it. So, the power of the mighty God then ye will know, and his arm, how it works, and the hand, how it carries you, which will bring you out of tribulation and thraldom, and spiritual Egypt, into peace. And this is the power of God, in which live and dwell, in which ye will feel him, which was before enmity was. And be at peace one with another, then ye will live in the Prince of princes' peace, and in his kingdom, dominion, and life, in which is unity, which was before enmity was, and which destroys it. And so, in the power of the Lord God ye are made strong, which goes over the power of darkness, and was before all that was which is out of the power of God. And all people that are gone from the witness of God in their own particulars, they are all weak, and feeble, and staggering: all men's and women's strength is in the power of God, which goes over the power of darkness. So, feel all this in you, to carry you through all, and over all, and in it preach and work for God, and let your ear be lent to it, and hearken to it in one another, and by it feel the seed raised up in one another, which is heir of the power; that ye may know each your portion. For all people that are gone from the witness of God in their own particulars, that are erred from it, and hate the light, they are full of darkness, sin, and iniquity, and

are far from inspiration and revelation, while their minds are erred from the spirit of God in themselves, that is hid from them. So, when their minds are turned with the light and spirit of God towards God, then with it they shall know something of revelation and inspiration; as they are turned by that of God from the evil, and emptied of that, then there will be some room in them for something of God to be revealed and inspired into them. And there in that, they will have prophecy, seeing things to come, being turned from the evil that hath darkened them and separated them from God; in which they will see the covenant, through which they will come to have peace with God.

And all Friends, your sufferings ye may gently send to them who make you to suffer, whether it be sheriffs, deputy-lieutenants, or justices, and let them see, Christ's mind nor the apostles, was not to imprison any, nor did they imprison any; whereby ye may clear your innocency to the consciences and the witnesses of God in all men.

G. F.

CCIX.—*To Friends, in and about Norfolk and Lyn, &c.*

My dear friends,—In the power of God and his immortal seed dwell, in which ye all will have life eternal, and inherit the substance and dominion, and a kingdom of life, which never fadeth, nor shall have an end. And so dwell all in the power of the Lord God, in which ye may all feel and know your strength renewed in that which is immortal; and be of one mind in the power of God, and live in love and peace, knowing the kingdom of the same, which stands in the power of God, which was before the power of satan. And your fellowship being in the same power of God, your fellowship is in that which is everlasting, and that never hath an end. And the church-fellowship is in God, and the worship is in the spirit, and in the truth; which truth was before the untruth was, and stands when all the untruth in the world is gone. In this live and dwell, in which ye will all have unity and fellowship; in which ye will feel life eternal amongst you. In that meet and keep your meetings, and wait together upon the Lord, who are gathered together in the name of Jesus; whose name is above every name. So is his gathering above all other gatherings; which gathering stands when all other gatherings are ended. And not in any other name under heaven is salvation brought, but in the name of Jesus; in which name are your gatherings; in which name ye all know your salvation, and shall all know it; as ye abide all in the power of God, that keeps unto the day of salvation. And so be faithful unto the Lord God, minding the seed, and feeling it, and knowing it in yourselves; which destroys the devil, the destroyer, and the oppressor, murderer, and liar, the

father of all unrighteousness and ungodliness, and all that is bad, which the seed destroys, which seed is Christ. Therefore know that reign, and the top-stone over all laid; in which ye will all feel life, and have life eternal, coming to be heirs of the power of God, knowing every one that to be your portion, and heirs of the gospel, and inheriting it. Then ye possess fellowship, the gospel fellowship, which is everlasting, which is the power of God. And so farewell! And the Lord God Almighty preserve you, and keep you. So my love in the everlasting seed of God is to you all. G. F.

From Mendlesham, this 11th day of the 1st month.

CCX.

Friends,—Trust not in man, nor in the arm of flesh, neither put confidence in them, but in the Lord. Judge yourselves, and keep down the boaster, and that which would be high; under judgment keep that down, by the power of God in yourselves, lest the Lord God bring upon you something without you to bring you down, who do not keep that down in yourselves. And therefore keep all that down with the power of the Lord God in yourselves; and then ye will have dominion over it all, in the power of the Lord God. And live all in the power of God, which was before the fall, in which ye will have fellowship over all the fellowships in the fall, and above all outward things that have an end; which fellowship seeth over all that which is in the strife. For in the power of God your fellowship there hath no end, which was before the fall and strife was, in which is peace; which fellowship will remain when all that which is in the fall is gone, and in which is the perfect unity, which keeps over all such spirits which run into outward things; from which arise quarrels, and strife, and imperfections. And therefore keep in the power of the Lord God, that is everlasting, in which is the fellowship that hath no end; in that live and dwell. And feel the seed of God over all that which makes to suffer, and it will remain when all that is gone, in that ye will feel life over death, and light over darkness. And so in that the Lord God Almighty preserve you, and keep you in the dominion! This day I came into the isle of Ely, where I hear nothing, but things are peaceable, and Friend's minds kept over all the bustlings in the world, and take little notice thereof; but mind the power of God, which was before the fall was; in which fall are bustlings. And so to the Lord God be faithful. G. F.

CCXI.

Friends,—All ye that have known the way of truth, and tasted of

the power of the same, and now turn back into the world's fashions and customs, ye stop them that are coming out of the world, ye make them to stumble at the truth, ye make them to question the way of the Lord, which is out of the way of the world, and its ways; and ye grieve the righteous, and sadden the hearts of the upright and simple. Ye had better never have known the way of light, life, and power; ye are the cause of many keeping in darkness; you are the cause of the boasting of the wicked, and make the wicked to take you for an example, and their object against truth, and them that live in it, to plead against its ways. Ye had better never have been born; your days will be sad, trouble and vengeance will be your garment and clothing in that state; and a hard thing it will be for any of you to repent, for you will find a more subtle thing in you than was before you knew the way of truth; who have neglected hearing the voice of God, through which your hearts are hardened. Ye are the cause of many husbands and many wives to boast themselves against the truth, and servants and children thereof; for in some families, there are servants convinced, and children convinced, and in others there are husband convinced and not wife, and wife and not husband, and servants and not masters, and children and not parents. So ye that turn from truth, ye are the object for them that are not convinced, to turn against them that are convinced. Wo and misery is for you! ye had better never have been born, nor known the way of truth; whose latter end is worse than the beginning, when the way of peace is hid from your eyes, and a place of repentance ye cannot find, though ye wash your altar with tears; being in the stained life, where all the tattlers, tale-carriers, unclean persons, envious, murmurers and complainers are, and are out of the life, and power, and wisdom of God, which hath the royal dominion, and possession of the royal seed. Therefore turn, turn all that are not hardened and past feeling, and hear the voice, that the way of peace and repentance, and the way of life and salvation ye may know, and live in; and upon all your disorderly carriages, walkings, words, and actions, ye may come to receive judgment, and through that ye may receive power to live a new life, in which God is served in the truth, and not the devil, who is out of the truth; for in the truth is the holy unity and the pure dominion, and the everlasting life promised and received, and the royal seed, which the elect have, wherein they have the bread of life. G. F.

CCXII.—*To a Friend under an exercise of spirit.*

Keep low in the power, and thy eye in the seed, that destroyeth the devil and his works, and bruiseth his head; and live up in the seed,

which was before the devil was, that in that thou mayst have life and peace in that which was before death was. And in the seed Christ, thou wilt have dominion over all thy enemies, and see before they were. And that which letteth thee to see thy hardness, darkness, thoughts, and temptations, and the tempter, and thy confusion, deadness, and thy wants, is the light, and power, and spirit of God in thee, which the bad spirit persuadeth thee to look out at. And then thou murmurest and complainest, and art discontent, and not quiet, and then the enemy and death covers thee, and through that the mind comes to be unestablished. And therefore keep to the good spirit in thee, which doth manifest sin and the devil; and thy mind being staid by that, it will inform thee. And keep thy mind in the seed, in that is thy life; and look at the good, and not at the bad, but over it. For it is not a sin to be tempted; and that which the accuser layeth to thee, and thy mind being against it, and not yielding to it, it will never be laid to thy charge: and that thou wilt see, as thou with the power of the Lord dost overcome. And God give thee dominion in the life, and power, and truth, in which is the blessing, and peace; and the Lord God Almighty bless thee in that. Doubt not, faint not, question not; for Eve was deceived by the serpent, the questioner; therefore keep over him in the power of God, and in that is the reigning. And take not belief from the serpent, nor take meat from him, but keep thy fast from that which is in the fall; for that bringeth from the Lord, to feed upon the accuser and the tempter's food, that feeds unbelief. And therefore keep thy fast to the Lord, and feed upon that which comes down from above, in which there is life; and that strengtheneth that faith which hath the victory. And therefore keep good faith in him that was before the devil was, Christ, the first and last; and in him sit down, who is the amen. And when thou hast been troubled, and resisted the tempter, hath not the angel of the Lord after ministered to thee, to the strengthening of thee?

G. F.

CCXIII.

Dear friends,—In the life and power of God dwell, by which ye were raised, and by which ye are nourished and refreshed; it is the sure foundation which shall never be raced out, for it is laid of God, and no man can lay another. And ye that feel the life and power of God in yourselves, ye feel Christ the salvation, righteousness, and wisdom of God, and so ye by the power and wisdom of God are kept and preserved in sincerity and integrity to God; and thereby come to be established upon the rock, which the gates of hell cannot prevail against, nor all

the fiery darts of the wicked touch. And in the power of God, ye being gathered and established, ye stand and live in that which scatters the clouds, and keeps your eye clear to the Lord God; by which power ye see him (in measure) with a good understanding, through all the evil powers and spirits which work in the darkness against him, and by the power of God are preserved out of them, and set above them, where ye reign as kings in the immortal seed of God, by which the serpent's head is broken, and his seed destroyed. For the true freedom is in the son, who suffered and died, and is risen again in life, and hath brought life and immortality to light again; in which life and light ye are the children of the Most High God, and heirs of the everlasting kingdom of God, where ye have a sure portion in the joy, and peace, and blessing of God, in which sit ye down and keep your habitation. And the God of life and peace, and endless love be with you all, and clothe you with the garment of everlasting praise; that in all things ye may give him the glory who lives for evermore.

G. F.

CCXIV.—*Concerning keeping on the hat in time of prayer.*

Friends, the power of the Lord God is over all them that keep on their hats in prayer, and they do not keep on their hats in prayer neither by the motion, nor the power of God, nor by the spirit of God, but (by an earthly, dark spirit) against it, and them that are in the power of God. This was the first ground of it, both in Jo. Perrot and his company, when he run out, and J. N. when he run out; and this first was done in opposition to them that were in the truth, and in the power of God; but the power of God will crush to pieces that feigned, dark, earthly spirit, and to the earth and pit it must go, with all its feigned and false pretences; and the power of the Lord God and his truth reigns over it all.

The first that got up into this posture of keeping on their hats in prayer against Friends, were the Ranters. The next was J. N. but he quickly, by the power of the Lord, saw it, and judged it; and the next was Jo. Perrot, whose end was according to his work, and so will those that continue in it. For the power of God is over them, and their dark, earthly spirit: and the power of God was, before they were, and will remain when they are gone, and it reigns over them all. And that is the word of the Lord God to you all. And for my part, I had as lieve see a priest stand up in a meeting, as one of these dark, earthly spirits with their hats on their heads, when that Friends pray; for they cannot deceive Friends. For I have been more burthened with their dark, subtle, and sophistical spirit, than with the priests,

which had no more show of reverence to God (in that) than to a horse, whose outward seeming righteousness hath deceived many, but the power of God, (which destroyeth the deceiver,) undeceiveth and bringeth people to that which did first convince them. And they that kept on their hats, when Friends prayed, after awhile some of them ran to the priests to be married, and some to hear them in the steeple-houses; then this dark, earthly spirit could bow, and put off its hat to its own; the dark spirit, which kept on the hat in the assemblies of the righteous, in opposition against the spirit and power of God. And so, this spirit hath led people into a feignedness of love and liberty, which the power and spirit of God cannot own, but judge and stand over, and reign over, if they keep their habitations in the power, and life, and truth of God; which reigneth.

If they, that are and have been in this dark, earthly spirit, had but had a regard to the power of God and his truth, they would have been tender, and afraid of giving any occasion of offence, both to them that are within, and to them that are without, to draw out their minds to look at that which their earthly spirit has promoted; and so to lay stumbling blocks, and set up an idol, and an image to look at, which draws people's eyes from the witness of God in themselves. But the power of God is gone over it, and will break it down. And so, this Belial's spirit, which would be without yoke, cries, (to such as in love exhort them, and judge it,) ye lord over us. And so this earthly, dark spirit, (which is gotten above the witness of God in themselves, which is not sensible of the moving spirit and power of God,) it sets up its own earthly form, which the power of God never set up, but judges. And this earthly spirit judges all, that are gathered together in the power, and that are constrained by the power and love of God, in a familiar way, to take one another by the hand, through the dearness and nearness of the love of God, and the pure, clean, and holy life; and also are moved by the power of the Lord God to put off their hats in prayer. This dark, sophistical, earthly spirit, thus hath judged these practices of the people of God afore-mentioned, to be but a form, which are done in the power of God, it being out of the power itself, and the fellowship and unity of it. And because they, that are in it, are gone (from that which first convinced them) into outward things, and into their form in the earthly spirit, it judges those that will not follow them, that have lost the power of God. And thus many of them are darkened with a cankered, rusty spirit, which will corrupt them, and hath destroyed many. And this is that that has brought the plague of hardness of heart, through which there has been strangeness, and not unity, nor familiarness, nor nighness in the truth; for how should it, when they are gone from that which first convinced them?

To that all must come, before they have fellowship and true unity in the power and truth of God; which, if that had been minded, would have led to follow, 'whatsoever things are comely, whatsoever things are decent, whatsoever things are of good report,' and such things as make for peace. But this spirit has followed the contrary, and therefore the power of the Lord God, and the life and truth, are against it, and over it are gone, and reign.

And ye, with your earthly spirit and earthly form, have given occasion to the world to say, 'that the people of God called Quakers, are divided, some with their hats on, and some with them off, and so they are opposite one to the other.' And these are the fruits of the earthly spirit, which would bring darkness and earth over all; but the power of God is over this dark and earthly spirit, and the world, and them that are in it; and looketh upon them and the world as one, against the truth and the power of God. And the people of God called Quakers are one (and not divided) in the power of God and his truth; and in God's power and spirit they are in unity in the truth and power of an endless life. This I was moved of the Lord God to write.

G. F.

CCXV.—*To Friends that labour in the ministry, that their lives may preach.*

Dear friends and brethren, amongst whom the vine is manifest, and who are (by faith) grafting into it, through and in which ye may bear fruit to glorify God; be wise in all things, and harmless, that your lives, conversations, and innocency may preach, and reach to the hearts of all your opposers and persecutors. And be faithful and valiant for the truth upon the earth, and tender to one another in all convenient outward things, for that is the least love. And dwell in that which redeems you from the earth, the power of God, in which ye may know the kingdom which is everlasting, and come to be heirs of that; that ye may sit down in your own possession, knowing the seed of God, which was before the seed of the serpent was, knowing the birth born of the spirit, which was before the birth born of the flesh was. And so live in the truth, by which ye may see over that which stains, corrupts, cankers, loads, and burdens the creation; by which power of God and truth ye may answer the spirit of God in all, which the wicked grieve, vex, and quench by their ungodly lusts, and filthy conversation, and unsavoury words. Fear not sufferings, which bring to wear the crown. Fear not him that can kill the body only, but cannot hurt the soul; for that that is immortal goes over him. Fear God, and fear not him that can spoil the goods; for the earth is the Lord's and the fulness of it. But mind

God's power, and let your patience be perfect, and all your words seasoned with grace, that they may edify; by which ye may season the earth, your hearts being established in the same, over all the unsavoury words and talkers, and live in the truth above them. And let your backs and cheeks be ready to the smiters; that ye may overcome the evil with the good, and may heap coals of fire upon their heads. For it is the good that overcomes the evil, and the lamb that hath the victory; the rough goat must not. So let your moderation be known unto all men, honouring all men, that is, having them all in esteem; that ye may set them in the way of salvation and life. That the power of God may come over them, that your meekness and gentleness may prevail over the rough, and in boldness in the unalterable, holy way, you may be preserved; which is the new and living way, which is the light and life, which brings into covenant with God, in which there is peace. In which the Lord God Almighty give you dominion, and preserve you by his power, into the endless life, where ye all may know happiness and peace in the pasture of life, where all the sheep and lambs feed; in that the Lord God Almighty preserve you! G. F.

Let copies be sent to Virginia and Maryland.

CCXVI.—*To Friends in New England, and the islands beyond sea.*

To all my dear friends and brethren, among whom the precious truth and power of God hath been declared, and joyfully received, whose belief, confidence, and innocency are spread abroad who are come to the vine, Christ Jesus, that is your shade; whom bonds and death have not dismayed, for the worth of truth sake. And fetters, irons, whippings, stripes, and spoilings of goods, and the like cruelties and persecutions have not daunted ye, whose courage, valiantness, and boldness for the truth, have much appeared among a crooked and perverse generation, that professed Christ, and among whom he hath not had so much place of entertainment as in their manger in the outward; whose hearts are dens of dragons, and places of darkness, and whose religion and profession they have shamed, being unfruitful in the ways of God and Christ, workers of darkness, whose iniquity hath flourished and sins sprung as the grass; that their folly and shame might cover them, and that they might be confounded in their iniquity.

So ye in the power of the Lord God, in his might, and strength, and hand, that brings your salvation, stand; in which power and arm ye see over that which brought destruction; in which power, (that is the gospel,) life and immortality come to light, and captivate that which hid life and immortality; living in the power of God, see over

it, and in that standing, all your feet are sure. In which power of God, (the gospel,) which goes over the power of darkness, and was before it was, ye see before all transgression, and how all things were blessed; which power goes over all that which bringeth the curse, wrath, wo, misery, thraldom, bondage, and captivity, by which power of God that is taken captive, in that live and dwell; in which ye all have unity, peace, concord, love, and fellowship in the gospel, which goes over the enmity, and was before it was; in that ye bind and unite, and are established, and are gathered up to Christ, who was before transgression was, which hath scattered from God. In the power of God see over all the meetings and the gatherings, that are in the transgression, unestablished, like water; in this power is the praying to the living God, that lives for evermore. And then is the gospel, that is everlasting, preached unto all nations of mankind, and all that are driven out from God in the power of darkness; to the intent that they may all come up again to God, and have life and immortality brought to light by his Almighty power, that expels death and darkness. So, in this gospel, the power of God, let all your faith be and stand, then are ye all but one. And so all ye that have tasted of the power, sit down under your own vine, and abide in it, then will ye bring forth fruit through the power of God and Christ Jesus, who is the vine, which goes over the powers of darkness, which is the cause of unfruitfulness. Which power of God, Christ Jesus, destroys the devil and his works of darkness; and dwelling all in the power of God, ye will have every one of you a habitation in it. For God's power is sprung up in your hearts, so in nowise abuse it through strife or jangling, for that eats out. But all in the power of God live and dwell, which makes you subject to God, and one to another in his fear, that keeps you from sin and evil, which is the author of strife; and through the power of God ye will be all kept in unity, and peace, and love. And as many as receive the light, Christ Jesus, the power of God, which he hath lighted you with, (who hath all the power in heaven and earth given him,) he will give you power to become the sons of God. Therefore every one receive Christ the light, that hath enlightened you, and ye shall feel the power, in which light ye shall all have fellowship; which light will give every one of you the knowledge of the glory of God, in the face of Christ Jesus, your saviour. And in the power of the Lord God, which hath gathered you over the powers of darkness, and all the meetings therein, in that power of God live, which is everlasting, and keep your meetings; in that ye may feel fulness of life, and wisdom from above, before that which is below was, by which ye may all be ordered to God's glory, and order all things under your hands to his honour. Through which wisdom ye may be a blessing to the Lord God in your generation, and a sweet savour to him

in the hearts of all people upon the earth, yea, the very heathen, who are enlightened, to bring them to the light, which Christ Jesus hath enlightened them withal; that they may come to the knowledge of the same salvation or condemnation.

So spread the truth abroad, ye that are in it, and have it, which the devil is out of, who hath darkened people from God, and his covenant, and his way; through which they are strangers to his life, and kingdom that hath no end, and dominion that is everlasting; wandering in strange paths in the dark world, that lies in unrighteousness, which the devil hath made like a wilderness, full of briers and thorns, that the lambs in it can hardly walk or work. Yet work ye and labour in the power of the Lord God that lives for ever; in it make vineyards and plantations, to the renewing of people's minds in the light and power of God, and the knowledge of Christ Jesus, turning them from the enmity and the darkness, (the power of satan,) to the light, and to God, that they may be renewed into his image and likeness; that the image of the devil, and his likeness, may be defaced, which is gotten up in the hearts of men and people since the beginning, in transgression. So bring them to the great sacrifice, the Lord Jesus Christ, the seed of the woman, who offered up himself for the sin of the world, the top-stone, which is over all laid, who is restoring by his power, who hath all power in heaven and earth, who is restoring all things into the place, as they were in the beginning, and reconciling in one, by his power, things in heaven and things in earth, destroying that which made the separation, and broke unity, which is the enmity in people's minds, which the light that doth enlighten every one that cometh into the world destroys: through which all people come to have peace with God, and fellowship, who do believe in it.

So spread the truth abroad, and be valiant for it upon the earth, improve your talent, and be the wise virgins, with oil in your lamps; that ye may enter in with the bridegroom. Have salt in yourselves, that ye may savour all things, and keep your consciences clean and pure unto God and all men. Live in the cross of Christ, and rejoice in it, which is the power of God, and goes over all that which lives out from God, and which is in the transgression, and its fruits, to which it is death; to this cross, the power of God, all must bend and bow. And in the power of God is the fellowship of the cross, which keeps over all the fellowships in the world, and crucifies to them. And so ye who are heirs of the power of a world that hath no end, and a kingdom that is everlasting, sit down in your inheritances of the power, of the kingdom, of the blessing, of the promise, that are heirs of the same; that ye may increase in the everlasting, in the blessing, and heavenly riches.

And though the oppressors of the earth will not let you have a foot

of ground, yet ye have the power of God to stand in, and so ye that are heirs of that, and Christ Jesus, whose the earth is and all things therein, and are in the power of God, separated from the power of darkness, the devil, and are come into that which was before he was, ye have nothing to lose, for all yours is the Lord's. For they that are separated by sin and transgression, drove into the earth, there they stick fast, and have much to lose; whose hearts are surfeited with the earth, and to that glued; and all their fellowship is out of the cross of Christ, the power of God, and are within the power of darkness and its dominion, over whom it hath the supremacy; which the power of God goes over, in which is the son's liberty, and the saints' fellowship, that lives for ever, through which they have eternal life.

Let this be copied over, and sent abroad to the Isles, and unto New England and Virginia. G. F.

CCXVII.—*Concerning judging, &c.*

All my dear friends and brethren, who of the mighty power of God have tasted, in which it hath brought you to the measure of the life of truth, and to feel after God in it; unto which ye are turned, as a way that is living and has no end, which is Christ Jesus, who is the way of peace, and destroys the devil, the author of strife. All ye that are turned unto this living way by the power of the mighty God of heaven and earth, live in peace one with another, and unity; and do not judge one another, for that eats and wears out the good, and begets the enmity; and hinders growth in truth. Keep that down, and live in love and peace, that edifies.

And all every where, unto you this is the word of the Lord God: live in the power of the mighty God of heaven and earth, that goes over the unrighteous world, in which is the strife, and the devil, and his works; which power of God was before they were; in that ye will feel unity, which was before strife. So dwell in that, in which ye may have a kingdom that hath no end, and the dominion that is above all dominions upon the earth. In which power of God ye may enlarge your borders, and spread truth abroad both to Jews, Christians, and heathens; having the power of God, that goes over them all, and was before they were. With that power of God ye will answer the witness of God in all, and bring them to that; that with that they may have a part in the kingdom of God; and a share with you of the same; in which ye will have peace, life, joy, dominion, and prosperity. And so it will be your life to do good, and to beget into life, up to God; and in that power, that doth so, ye will not labour in vain. But above all things take heed of judging one another, for in that ye may destroy one another, and leave one

another behind, and drive one another back into the world, and eat out the good of one another; and so hinder unity, hinder growth in the life and the power of God, in which ye should have peace and joy in one another, and love, which edifies, and overcomes, and gets the victory.

So, go on in the truth, answering it in every one in the inward parts, and in the power of God, which comprehends deceit, which was before it was, in that is your life, and in that the kingdom is felt that never hath an end, and the dominion over all dominions; in that stands your peace and joy, in the holy ghost, which is the spirit of God, that plungeth down that which made the separation from God; in that will be your fellowship, which will stand and remain when all the fellowships of the earth are gone. In which fellowship in the spirit ye will have fellowship with God, the Father of spirits, and all the scriptures given forth from the same spirit, and with all the saints that gave them forth, and with their spirits; through which spirit of God ye will be brought, and come to the spirits of just men, which are made perfect, and to God, the judge of all. In which, (as I said before,) ye will have an everlasting fellowship, in which spirit ye will have an understanding, in which spirit ye will come to worship God, the Father of spirits, and in the truth, which the devil and his works are out of, and all the will-worshippers. So, in that ye will know the royal dominion and royal fellowship; in which spirit ye will have the spirit of wisdom, in which ye will know how to pray to God, who is a spirit, and to praise and glorify the everlasting God, who lives for ever and ever, amen! And in that ye will come to know and see to the beginning, before the world began, and that which quencheth, and grieveth, and vexeth the spirit of God; and that prayeth, and that preacheth, and that praiseth, and yet grieveth, and vexeth, and quencheth the spirit of God; such God, the Father of spirits accepts not, that judge, rend to pieces, and tear one another about inventions.

Now ye being led by the spirit of God up to God, the Father of spirits, in which ye have the fellowship, out of all that you will be kept; and in that spirit of God the Lord God Almighty preserve you and keep you, and in that meet and dwell, in which your meetings may be preserved over all that which is in the world, that are out of the spirit of God; who are in confusion, contending about the words. Therefore ye in the spirit of God, answer that of God in them all. So, in that dwell and live, and let no man take your crown.

Send copies of this to all Friends that are convinced in New England, Barbadoes, and all the islands thereways. G. F.

CCXVIII.—*To Friends in Ireland.*

Dear friends and brethren,—Let patience possess your souls, and in the seed of God dwell; that over all the top-stone may be laid and set. And the kingdom of peace dwell in, which hath no end; in which ye will feel the Supreme Head: and in the power of the Lord keep your meetings, which was before the waves were, or winds either. So in that look over all, and keep in the faith, by which ye will have access to God over that which separates from God; in that ye will have unity, and will not fear the amazements which are in the sea, because of the winds, and storms, and blusterings, who know the election which was before the world began. And live in peace and unity in that, and send over how things are among you. (I am in the north, at Swarthmore.) And, dear friends and brethren, be not troubled, but dwell in the seed of God, which goeth over all this; and remains and stands when all this blustering is ended and gone. Therefore look at the Lord above all, and his arm: for God had a rod in secret, to fetch down these persecutors, who have long reigned in their wickedness, until they were neither fit for God, nor man hardly. So again, God hath a rod in reserve, to bring down these spirits, which have been a rod. Therefore all dwell in the power and spirit of God, with which ye will comprehend all that which is to change, with that which doth not change, and hath no end; in that live, and ye will have an everlasting unity: and to you this is the word of the Lord God. G. F.

CCXIX.

All my dear friends, dwell in the life, and love, and power, and wisdom of God, and in unity one with another; and the peace and wisdom of God fill all your hearts, that nothing may rule in you but life, which stands in the Lord God. G. F.

CCXX.

Friends,—Truth is that which is pure, and is that which the serpent is out of; for there is no serpent in the truth, and it admits of no impurity: and so there is no serpent in the way of truth, to bite and hurt any; for the way being the truth, is the same as it was in the beginning, though many things have risen against it: yet it remains the same pure truth, and holy way. So if any one have gone from it, they are for condemnation, and their works.

And when any thing is once condemned and judged, let it not be

raised up again, but keep it in the grave, and raise not up the dead out of the grave any more; they living in the life and light which doth condemn and judge it. And all live in the love of God, which gives dominion over all, and unites and edifies all that abide in it.

If, among Friends, any reports or surmises be about any, or any backbitings, or whisperings, all such things must be stopped and searched out; for thus saith the Lord, 'Thou shalt not raise a false report among my people.' And that some of the faithful Friends of every meeting, whose sincerity is for the glory of God, his honour, and his holy name, (into which they are all called,) may be chosen to search out such things, and follow it till they find out the author or authors of it, that it may not lie upon any, nor in any; but that all may be cleared and taken out of every mind, and all the reports stopped; and the things that are for judgment, let them be judged and condemned.

And furthermore, that Friends take notice of all such Friends as go to sea, seamen, merchants, masters of ships and passengers, abroad and at home, that profess the truth, that if they have any ways dishonoured the Lord God, and brought an evil report, either in their trading, lives or conversations, upon the truth and the good land, and dishonoured the Lord God and his name, truth, and people; that they may search into the bottom of it; that so, if they have done any thing worthy of condemnation and judgment, it may be past upon them without any respect of persons. And, if the report be false, let their innocency be manifest, and the reporter reproved. And so, that all that profess truth, may walk in the truth and the light of the Lord, who are 'children of light,' who have their name after the living God.

And all to be circumspect, diligent, and careful in all these things, that in nowise God may be dishonoured; but in all things your lives, and words may preach, that profess the truth. And all of them that have gone from England and dishonoured God beyond sea, to write over sea, to search out and know the ground of the matter, that all obstructions that have hindered the glory of God, and the spreading of his truth, may be taken away; that the Lord's name may not be dishonoured, nor his way and truth evil spoken of. And so, all reports being searched into, in all the plantations, concerning Friends there, that if any one hath done any thing to dishonour truth beyond sea, let them come to judgment and condemnation, and give forth papers of the same, that the papers may be sent abroad to take off the reproach from the innocent, and so answer the witness of God in them through their repentance. And, if they will not write their own condemnations, then Friends must write and deny them, and take it out of the mouths of the world.

And all Friends that have dishonoured God, and his truth, and people,

and Friends have been to admonish them in a gospel-way, and they still go on in their wickedness and do not repent; Friends may draw up a paper at their meeting, (when they are clear of them,) against them and their disorderly walking, and unruly spirits, and looseness, in general words, not mentioning the particulars, except they be notoriously known. And Friends to do this with speed, and to bring it to the meetings; and if any one be known to be an open offender, that then there may be an open testimony against him in the particular; showing that we have no unity nor fellowship with such workers of darkness, and how that they cast out themselves from amongst us, being gone from the life and power of God; in which our fellowship is. And that copies of the paper may be read in meetings, and the copies of the papers to be sent to the men's meetings in the countries where they live.

G. F.

CCXXI.

My dear friends, all every where, the power of the Lord God, that first convinced you, and his light and truth, all wait and walk in, and keep your first habitations in the power of the Lord God, and in his light, and life, and spirit, by which all your minds may be stayed, and kept up to the Lord God, in the unchangeable light, life, power, and spirit. And so ye living in the unchangeable life and light, ye see Christ, that does not change, but ends all changeable things, types, figures, and shadows, and destroys the author of all evil inventions and traditions among all the sons and daughters of Adam in the fall; and so live all up in the royal seed, in which ye have life, which life was before death; walking in the light, which was before darkness, and in the power of God, which was before the power of darkness was; which power of God will keep you out of all feigned spirits, creeping in a pretence of love and innocency, to draw your minds out from the power of God, and your first habitations, into some outward things; which will draw the mind outward from the power, and so from your habitation of peace; through which trouble will enter, as it hath done upon some, who now do see how they have gone from their habitation. Therefore in the power of the Lord God, which is everlasting, in which is the fellowship live; which power of God is perfect, in which is the perfect fellowship, which was before imperfection was. In which power of God is the joy and life; and ye keeping in your habitations of the light, life, and power of God, (the gospel,) by which you all see and discern your own conditions, with the spirit of discerning, laying hands on no man suddenly, but proving and trying all things; seeing your own conditions by the power of the Lord, and his light, by which ye may have

the spirit of discerning, waiting and walking in the truth, that ye may adorn it; walking in the truth, which was before untruth was. And whatsoever is comely, decent, and of good report follow and walk in, which is to the answering that of God in every one; for living in the power of the Lord God, through which ye have every one a habitation in God; by the power of God ye will come over enmity, and see before it was; for its habitation is in the earth, and some outward things, but the power of the Lord God, and the truth he is out of (who is the author of enmity,) and being gone out of truth, seeks to bring others out of their habitations, the power of God. Therefore live in the power of the Lord God, and keep your habitations in the light and spirit in your own particulars, that by it all your minds may be subjected to God; in which you may all live in peace, love, and unity, and the royal spirit and seed of unity and dignity, which keeps over the spirit of strife, and was before it; for the strife among the sons and daughters of Adam, in their fall from righteousness and holiness, and the image of God, is about these outward things. Therefore mind the power of God, and the righteousness and holiness, and your renewings into it, (which was before the fall was,) and follow that which makes for peace in the truth, and in the life and power of God, which peace will stand, in the same dwelling in love and unity, by which ye may all honour the truth, which will keep you over all the fallen spirits, that are striving, and are busy about that which is in the fall, manifesting that they be fallen from the power of God, and gone from their first habitation; in which power of God is the peace, in which the kingdom stands. Therefore all mind that, and to be heirs of that kingdom that stands in righteousness, peace, and joy in the holy ghost. And so feel the seed of God over all that set that makes to suffer, which was before that was, and will stand and remain when that which makes to suffer is gone, in which you may all feel the life, which was in the Father before the world began; and feel Christ to reign amongst you, who is the prince of peace and life; and this will keep you from being tossed and carried about with strange doctrines, (for the seed Christ was before they all were, and will remain when they are all gone,) in a pretence of new discoveries and outward things, to bring people's minds from their habitations of life and truth; which comprehends all things, and sees all things. Therefore mind the spirit of truth, and the unfeigned love, and faith that works by it, over all the feignedness, that by the shield of faith, the sword of the spirit, that may be cut down, that none may be deceived by that, but keep the unity of the faith, that gives you the victory and access to God, and the unity of the spirit, the bond of peace, and the fellowship of the gospel, which is the power of God; which power of God was before the power of satan was, in that live,

and meet and walk in the name of the Lord, which is a strong tower, (whose name is the power,) and in the tower is the safety over wickedness, and before it was; sitting under your own vine. and abiding in it, then ye abide in Christ, by whom the world was made, who is the light, life, and truth, and the power of God; and as ye abide there, ye bear fruit to the glory of God, and through him ye come every one to have a habitation in God, who brings out of the fall, where the curse is, to the state that man was in before he fell, and to the blessing, and not only to that state, but to him that never fell, in whom the saints sit down, in whom are the pastures of life, and riches eternal, everlasting, and the blessing of the Lord, that with that ye may be clothed. And so farewell! My love to all Friends in the everlasting seed of God, that never changes, which was before changings were, and stands when all changings are gone, that ye may know Christ to reign amongst you, the prince of life, and the prince of peace, and the counsellor hearing the voice of the light, the life, the power of God, and truth's voice, which goes before you, who will give you life abundantly, even that which is eternal.

Now the professors may see, that the hireling is fled and flies, because he was an hireling, whose religion was for the summer, whilst the sun shined; but in a storm, a tempest, a mist, or the sun clouded, their religion they flee from; his flight is in the winter. So the day manifests all things. Our religion is in the power of God, before winter storms and tempests were, mists, fogs, or clouds; in the light which shines over them all is our religion, that does not change, in which there is fruit borne in the winter; by which power of God all their religions are seen, which must have an end, and will have an end, which people run into. But in the power of God, and his righteousness and holiness, which was before the fall was, live; which power of God never alters nor changes, in which is both life and peace which, remains for ever, in that dwell and live; and be faithful and valiant on earth, your hearts established with grace, and your words seasoned with the same; keeping yourselves in the love of God, and in the life, in which is peace, through which ye may be all a comfort one to another, living in the life, in which is the everlasting fellowship. And so in that the Lord God Almighty preserve and keep you all.

Let this be read in all your meetings in Barbadoes, New England, Nevis, and sent to Jamaica, Virginia, and Maryland, to Friends there; and to all the parts in the world, where there are Friends. A general epistle to them all, from Colchester in England. G. F.

The 10th day of the 11th month, 1662.

CCXXII.—*A general epistle to be read in all the christian meetings in the world. Blessed is he that readeth, and blessed is he that heareth and understandeth, and the eyes that see. Read this over, and you may read that which you have not read, and see that which you have not seen.*

My dear friends all every where, in the seed dwell, which is Christ the top-stone over all; feel it laid, in which is life eternal, which is over death, and before death was, and the devil, the power of it; every one sitting under their own vine, which is Christ the life, by whom the world was made, that in that ye may all bear fruit to God; and all walking in the name of the Lord, (which is the power,) then you will walk in safety. For blessed are all you that rise in the power of God, and lie down in the same power; your beds are pure, holy, and undefiled, who lie down in the power of God, before unholiness was. And so you that are gathered in the name of Jesus, who have bowed to the name of Jesus, whose name is called, the power of God, and the word, light, life, and truth; and for bowing to his name, for his name sake have ye suffered all along by many powers; his name is a strong tower. So who have bowed to the name, and gathered in the name of the Lord, ye are in the strong tower, in which is safety and peace; for being gathered in the name of Christ Jesus, whose name is above every name, (for all things that were made, were made by Christ,) above all other names and gatherings are you gathered, who are gathered in the name of Jesus Christ, by whom all things were made and created; and being gathered in the name of Jesus Christ, by which salvation is brought, by the name of Christ, and not by any other name under heaven, but by the name of Jesus Christ is salvation brought, by whom all things were made. So ye being gathered in this name, by which salvation is given, here ye come to be heirs of salvation, and then to inherit salvation, which is Christ; and by this you come to fathom all other names under the whole heaven, and to see them, that there is no salvation in them; and so likewise all other gatherings in all other names, no salvation in them; therefore cry people, there is no assurance of salvation upon the earth, who are gathered in other names, but not in the name of Christ, by which salvation is brought and given; by the name of Christ, by whom all things were made; and this is the standing gathering; in the name, in the strong tower, where is the safety, where is the salvation given and brought. Rejoice ye all that are brought into this gathering, and have bowed to the name of Jesus.

Now to bow at the name of Jesus, who is called, the power of God, is to bow to the power of God; all things in heaven, and things in

earth, must bow to the name of Jesus, before they be reconciled to God; for all things in heaven, and things in earth, are reconciled by him in one. So they must bow to the name of Jesus, as they have bowed to the evil through which they are at difference one among another, and not at unity, but bowing to the name of Jesus brings to reconciliation; for all things in heaven, and things in earth, must bow at the name of Jesus, must bow at the power of God, before they be reconciled in one. So bow at the name of Jesus.

2dly. You must bow at the cross of Christ, which is the power of God, which since the apostles' days the apostate christians have lost; and therefore they bow to a cross, a stick, a stone, a piece of iron, a piece of wood. Now bowing to the cross of Christ, which is the power of God, that strikes over the nature of fallen man; for who bends, and submits, and yields, and bows to the power of God within, feels it to rise over and strike over, and work over the carnal part, and that part that turns into ungodliness, and all that is bad, and is a cross to it. So bow to the power of God. If all Christendom had done this, they had had a fellowship in this cross of Christ, which is a mystery; but a cross stick, a cross piece of wood, or iron, or stone, this is not a mystery; but the power of God, that crosseth down the earthly, carnal, ungodly part in man and woman, and works over it, and strikes over it, and goes over it, and crosseth it. There is the mystery of the cross of Christ, the power of God, in which is the fellowship; which power of God keeps the mind over all outward things, in the everlasting power of God above them; for the power of God was before unrighteousness and uncleanness, and the idolatrous part in man was; which power of God is a cross to it, and in that is the true glorying in the cross of Christ, by which ye all are crucified to the world, and dead to the world, and the world is dead to you; dead to the world through the power of the cross, and the world is dead from the power of the cross, (in which power is the fellowship of the cross of Christ.)

3dly. The fellowship of the gospel, the power of God, expels away all that which hath darkened the understanding, darkened the mind, darkened the heart; and by the power of God life and immortality are brought to light in you; by which power of God ye come to see before that was, that hath darkened you from life and immortality, and over that life and immortality shines, being in the power of God, which was before that was that had darkened mankind; and the power of God, (the gospel) expels away that which burdened your spirits, minds, hearts, consciences, and souls; so that being driven away by the power of God, and the mind set at liberty, the spirit, the conscience, the heart, the soul that is immortal being brought up by the power of God, here the soul hath its pleasure in God; then, by the power of God, man

seeth over that which hath burthened his spirit, mind, soul, and conscience, and beyond it, and before it was; where the spirit, soul, mind, and conscience cry 'glad tidings.' And here is the joyful gospel, and here is the faith in the everlasting gospel, the power of God; and here is life and immortality come to light through the power of God, (the gospel,) which power of God, the everlasting gospel, was before that was that darkened man from life and immortality, and hath loaded people's minds, hearts, souls, and consciences; the power of God was before that was, and remains when that is all gone. So now, ye that are come to be heirs of the gospel, know it your portion; for as a man is heir of a piece of land or house, it is his portion, (which must have an end,) and he comes to inherit it: so heirs of the gospel. It is the portion of man and woman; and they that inherit it, they inherit the power of God, which hath no end; which was before the power of darkness was, which hath darkened people from life and immortality, and loaded their spirits; but being heirs of that which was before that was, here you inherit the gospel, you inherit the power of God, in which is stability; here you are church members, and here you are living stones, and here you are built up together a spiritual household; here the church in God is known, the Father of Christ, who is the way to God, where the church is; for now, as Adam and Eve were drove from God, and being in the fall, their sons and daughters have their churches enough, heaps upon heaps, one against another, and heads of every church, and there they plead for sin while they live upon the earth; but the church that is in God, the Father of Christ, doth not so; for as mankind were drove from God, they must come up again out of that state, where they are defiled, and be washed, sanctified, and cleansed, and brought up out of the fall, up to God again. If they come to the church that is in God, and the fellowship which is the gospel fellowship, which is the power of God, in which is stability, before that was that hath unestablished people; the gospel, the power of God was, and before the devil was, that hath unestablished people. In which gospel is peace, stability, life, and immortality, which is come to light again. In this is the church fellowship with Christ in God, which will stand; for the gospel is everlasting; the church of God is the pillar and ground of truth. Therefore this will stand, when all other churches and fellowships amongst the sons and daughters of men in the fall, will have an end. The church in God will stand, the pillar and ground of truth, and the fellowship of it will remain. Therefore, ye heirs of the gospel, (and church members of it,) inherit it, and set down in the fellowship of the same. And this is beyond all the writings, subscribings, and promisings to the church fellowships that be among the sons and daughters of Adam in the fall; that when a storm

comes, or a tempest, they fly from their church and fellowship both. But the gospel stands, the church in God stands, the pillar and ground of truth; which the gates of hell cannot prevail against.

4thly. The worship of God is in the spirit and in the truth, that is the public worship which Christ set up; he preached it when he put down the worship at the mountain, and at Jerusalem, and said, 'God is a spirit; and they that worship him, must worship him in spirit and truth; and the hour is come, and now is, that the Father seeks such to worship him.' Then the hour was, that worship was set up, above sixteen hundred years since, when he denied and put down the worship at the mountain and at Jerusalem, where the forefathers worshipped. So this worship in the spirit and in the truth, was contrary to the forefathers. This is the public worship, and this is not private nor particular; the nation's worships are particular, which the sons of Adam are broken into, the several worships one against another; but this worship in the spirit and in the truth, hits all men and women; they must come to the spirit in themselves, and the truth in the inward parts; this is public, this is not a private worship, but brings every man and woman to the spirit of God in their own hearts, and truth in their inward parts; in which spirit and truth they must bow down, and come into it, if they be worshippers of God in the truth and in the spirit. And this is the standing worship that Christ preached up, atop of the hill, where the forefathers had worshipped. And this worship is over the worship that was at Jerusalem, and over the worship that was at the mountain; so by this must every man, every son of Adam, and daughter, come to the spirit in their own particulars, and truth in themselves; by which they must know God is a spirit, and will be worshipped in the spirit, and in the truth; and so no man must grieve, nor vex, nor quench the spirit, but all must worship in it, and they must come to the truth in the heart, to the hidden man in the heart, to a meek and quiet spirit. And they must not rebel against the spirit, if they worship in it; and all coming to it, they have the adorning, that which beautifies and adorns them in the eyes of God; none must walk despitefully against the spirit of grace, nor turn the grace of God into wantonness, if they worship God in the spirit; if they grieve, vex, quench the spirit of God within, and turn the grace of God into wantonness, and walk despitefully against the spirit of God, and rebel against the spirit of God within, and are haters of the light. These go from the public worship of God in the spirit and truth, to the particular, which fallen men have invented; but they that worship God in the spirit and in the truth, are in that which the devil is out of, and the dragon's worship, and the beast's worship, and the will-worship are out

of; who worship in the truth and in the spirit, are over all these worships. For truth is before they all were, (and the spirit,) and will stand when they are all gone.

5thly. To pray in the spirit, this was public, the public prayer set up among the christians; the temple was the public place of prayer among the Jews; but to pray in the spirit, is the public prayer set up by the apostles: every man, every woman then must come to the spirit of God in their own selves; for it will give them understanding and knowledge, and give them instruction, it will help their infirmities, it will let them see their wants. So, in that must every son and daughter of Adam pray in the spirit to God, who is a spirit: and this is public, the spirit of God in every man and woman to pray with unto God, who is a spirit; then in this spirit have they fellowship and unity, and a bond of peace: and this moderates all people, and mortifies, circumciseth, and baptizeth. Now, who grieves, and quenches, and vexes, and rebels against the spirit of God within, in which they should pray, they are like the Jews, babblers, and go into the particular forms, and go from the public, which is universal, whereby all men and women must pray to God, who is a spirit, in the spirit, and keep out of the particular. One hath one set form, another another, that is particular, as I said before; but the praying in the spirit is general, by which every man and woman might see their necessities and wants, and turn to God, who is a spirit, for his help: for Christ the quickening spirit, and the spirit of the Lord within, is that which brings people to lift up their eyes to the Lord in spirit and truth, and to watch and pray, by which they know temptations; and the spirit giveth them understanding, and wisdom, and power to withstand them.

6thly. Singing in the spirit is public; every man and every woman in the whole world, they must not grieve it, nor vex it, if they sing in it; and this is public. But they that go from the spirit of God within, they go into the particular singing, inventing this thing and that thing, and then one will do it, and another will not do it, and so there is no true fellowship, because it is not done in the spirit; and there is no true fellowship in their worshipping, nor in their praying, because it is not done in the spirit; for the true fellowship in singing, in praying, in worshipping of God, is in the spirit of God, which the devil is out of; for in that is the bond of peace.

7thly. The teachers of the world told us (who called themselves ministers of Christ) that they had received a gift from Christ, who ascended on high, and led captivity captive; and this gift was for the work of the ministry, and for the perfecting of the saints, and that they were to bring people to the knowledge of the son of God, from whence they had received this gift, and to the unity of the faith, which faith

gives the victory, and brings to have access to God, and also to a perfect man's state, and to the measure of the stature of the fulness of Christ. And thus people followed them, and were glad that they would bring them to a perfect man's state, that is, to the state of Adam and Eve before they fell, for they were perfect then; and when we had followed them, some twenty, some thirty, some more, some less years; then they told us again, that they hoped we would not look for perfection while we are upon the earth, on this side the grave, for we must carry a body of sin about us; and they hoped we would not look for perfection, and would not hold the erroneous doctrine of perfection; and yet told us, as before, that they would bring us to a perfect man's state; and so we looked they would have fulfilled their words; for we had given our money, and had spent our labour in following after them, and hoped they would have fulfilled their words, and brought us to the knowledge of the son of God, and so to the unity of the faith, and to a perfect man's state, to our father Adam's and Eve's state before they fell; and now they have gotten our money, they hope we will not look for perfection here. Oh, deceivers! We will never set foot more after them, who will neither fulfil their words, nor give us our money back again; for we gave our money, that they should bring us to the knowledge of the son of God, and to the unity of the faith, and bring us to a perfect man's state, and to a measure of the stature of the fulness of Christ: and now the scriptures that speak of sin and imperfection, they bring to prove that we should not be perfect, against their own promises and words; and all the scriptures that speak of perfection or overcoming, they tell us there must be a meaning put to them: and thus they deceived us, instead of bringing us to the measure of the stature of Christ, who never fell, the second Adam, the Lord from heaven, who said, they would bring us to his stature; and now they cannot bring us to the measure of the stature of the righteousness and holiness of our father Adam and mother Eve, that they were in before they fell; for they had no body of sin before they fell, nor spot, nor wrinkle, nor blemish: so, the deceivers have got our money, and now call that an error, which they said they would bring us unto, (a perfect man's state,) and so will not fulfil their words, nor give us our money back again neither. Therefore now mark which of these three states the shepherds, the teachers, and leaders kept their flock in, and do keep them in. Whether is it in the state of Adam and Eve in the fall, where the body of death, the curse, wrath, and wo are, imperfection, spots, wrinkles, and blemishes, and tell them they must be there for term of life? Or, whether or no can they keep them in the blessed and good state of righteousness and holiness, that Adam and Eve were in before they fell? Or, whether or no can they keep them in the measure of the stature

of Christ, who never fell. Now consider which of these three states do these shepherds pretend to keep their flocks in, that deny perfection, and say their sheep must carry a body of death on their backs while on earth; for, 'As the tree falls, it lies;' and there is no repentance in the grave. Whether it be not in Adam and Eve in the fall, with his sons and daughters? Or, in that state before they fell, which was a good state, in righteousness and holiness? Or, whether it be in Christ that never fell, whom it cost his blood and his life to fetch Adam and Eve, and his sons and daughters, out of that state in the fall, (out of the unjust state,) to set them in the state before they fell; and not only there, but to bring them into himself that never fell. Now what value, and price, and worth have they made of the blood of Christ, that cleanseth from sin and death; and yet told people that they would bring them to the knowledge of the son of God, and to a perfect man, and now tell them they must not be perfect on the earth, but carry a body of sin about them to the grave? As much as to say, they must be in the state of their father Adam and their mother Eve in the fall, under the wrath, curse, and wo, and must not come to the state they were in before they fell, to the image of God, in righteousness and true holiness. And thus the deceivers are not worth the setting foot after. And yet ask them for what end Christ came? they will say, to destroy the devil and his works. And then ask them, if the body of sin and death be not the devil's works and imperfection? they will say, yes; and so are in confusion: Christ came to destroy the devil and his works, they say, and yet they must carry them to the grave; and yet people are saved by Christ, they will say; but while you are upon earth, you must not be made free from sin. This is as much as if one should be in Turkey a slave, chained to a boat, and one should come to redeem him to go into his own country; but say the Turks, thou art redeemed, but while thou art upon the earth, thou must not go out of Turkey, nor have the chain off thee. So say satan's messengers, you are redeemed, but must carry a body of death about you, and cannot go to your father Adam's house before he fell, but you must live in your father Adam's house in the fall, while ye be upon earth. But I say you are redeemed by Christ; it cost him his blood to purchase man out of this state he is in, in the fall, and bring him up to the state man was in before he fell; so Christ became a curse, to bring man out of the curse, and bore the wrath, to bring man to the peace of God, that he might come to the blessed state, and to Adam's state he was in before he fell; and not only thither, but to a state in Christ that shall never fall. And this is my testimony to you, and to all people upon the earth. And so the teachers of the world cried, men are redeemed, but while on the earth they must have original

sin in them, and that is the devil, for he is the original of sin, and of the body of death, and that they are redeemed; but they must never come to the state of their father Adam before he fell, while on the earth. This is sad tidings! Are these messengers of God, or messengers of satan? So you may see by this where the shepherds have brought their flocks, and in what they sit, in Adam and Eve in the fall; not in Adam and Eve before they fell, a good, blessed state, but in Adam and Eve in the fall, a bad, cursed state, and not in Christ that never fell. Now mark, the apostle said, 'He hath quickened us, who were dead in sins and trespasses, and hath made us to sit together in the heavenly places in Christ Jesus; that in the ages to come he might show forth his exceeding riches and kindness towards us.' Now the ages are come, glory to the Lord God over all, in the highest for ever, that this kindness and these riches are seen, that the apostle's preaching is fulfilled, who said, 'He hath quickened us, and made us to sit together in the heavenly places in Christ Jesus.' So mark, in Christ Jesus, *us* the church, *us* the saints, *us* the believers and true christians, made us to sit together. Here was their meeting, here was their sitting in the heavenly places in Christ Jesus the second Adam, the Lord from heaven, him that was glorified with the Father before the world began, him that never fell, but fetched man and woman out of the fall, to the state that man and woman were in before they fell; and they not to sit there in Adam in the fall, nor in Adam before he fell, but in heavenly places in Christ Jesus, before Adam fell. And there is the safe sitting, in Christ the new and living way, the word of God, the power of God, the light, the life, and truth, in the first, and in the last, in the beginning, and in the ending, in him in whom is no shadow of turnings nor variableness; in him the saints sit, (the church,) in Christ the head, and there are the exceeding riches and the kindness known again. For are not here kindness and riches, for man and woman to be brought out of that state in the fall, to the state of Adam and Eve before they fell. And he that doth bring them thither is Christ, and it is by his blood, it cost him his blood, his life, and he doth not leave them in the state that Adam and Eve were in before they fell, but he sets them down in himself, who never fell, a safer state than Adam was in before he fell. Now who sit here in the heavenly places in Christ Jesus, the first and the last, the beginning and ending, the safe place, in the wisdom of God, 1. They see where Adam and Eve sat before they fell; blessed, and in a good state, in the image of God, in righteousness and holiness. 2. They see where Adam and Eve sat in the fall, with their sons and daughters, fallen from righteousness and holiness, and the image of God, where they have no peace, neither do they see God, nor have dominion over the creation. 3. They see where the Jews sat, in the types, figures, and

shadows, and temples, and oaths, in the offerings and sacrifices, and there were to sit till Christ the substance came to end them all; which Christ the substance was before they were. 4. They see where the apostles sat in the heavenly places in Christ Jesus, the substance of all the types, figures, and shadows, who ended them all, and was before them all, and will be when they are all gone. 5. They see where the Gentiles sit, in the traditions, inventions, idols' temple, which God never commanded. 6. They see where all the apostate christians have sat since the apostles' days, in the rudiments, inventions, handiworks, and traditions, and cannot sit long in them, therefore turn one against another. 7. Now the age is come that the kindness and riches of the Lord are seen, which were manifest among the apostles and saints who sat in the heavenly places in Christ Jesus, where many sit now, in Christ the seed, the first, the last, the beginning, and the ending; and who sit in him, as I said before, see where all the apostatized christians have sat since the apostles' days; who have removed their seat from the apostles, and have not sat in the seat the apostles and the saints sat in; for had they sat in the heavenly places in Christ Jesus, him that destroyed the enmity, the devil, and his works, they had all sat in unity and peace. And they see where Jews sit, where Gentiles sit, and where Adam and Eve sat before they fell, and where they sat in the fall, with their sons and daughters, and where the apostles sat, in the heavenly places in Christ Jesus. They that sit in Christ, they sit in him the apostles sat in, who is the first and the last, the beginning and the ending; they see the top and corner-stone over all set, in which the life flourisheth over all which was before the devil, the power of death, and the power of darkness were; which seed (Christ) bruiseth and destroyeth the serpent's head, the devil, and his works; and in him (Christ) the saints sit, in whom they have the pastures of life, that floweth over all, death, and was before it was, and the power of it. 8. So, as new-born babes desire the sincere milk of the word, that you may grow thereby, (mark,) the milk that comes from the word which was in the beginning, by that milk is the growth, and not in the traditions, handle not them, nor the rudiments, nor the vain inventions of men neither, touch them not, taste them not, for they perish with the using of them; so then they do not grow by them. But they may say thou deniest the means, because thou dost not handle the doctrines, the commandments, the rudiments that perish with the using. Now that is not the means, but that is the means, the milk that comes from the word, by which thou must grow, thy growth is not by that which perisheth; but, as I said, by the milk that comes from the word, which was in the beginning, before the false doctrines, traditions, rudiments of men, false churches, false ways, false teachings, worship, and religion were; be-

fore all these were the word of God was; thou dost not grow by any of those, if thou shouldst teach them all thy life-time, and spend thy days, thou art never the nearer, neither dost thou grow by them, nor by the tongues, which make their divines, the beginning of which was Babel, which builds up, and throws down, as you may see: did they not build up the church-faith and directory, and now throw them down again? Here is Babylon; and were they not offended because you would not touch their ordinances, and told you, you denied the means. Now doth not the word of God live, abide, and endure for ever, when they are all gone. So feed upon the milk of the word, that you may grow by that milk that comes from the word, that was before their tongues; and when you are redeemed from the tongues, and see the beginning of tongues, Babel, thou that seekest for the milk of the word, thou must seek to be before Babel and Babylon was; for the word was before Babel was, and stands when Babylon is down. So the milk which cometh from the word, is it by which thou must grow up in the things of God; and this keeps the eye pure, and nourisheth thee up in the word of wisdom, word of life, word of patience, by the milk that comes from it, up into the word of wisdom, (for wisdom is with the gray hairs,) and so up into the life, up into a living, abiding state; for the word liveth and abideth for ever; and by the milk that cometh from the word which was in the beginning, before the fall of man was, with all the confusions, false ways, worships, churches; the word was before they all were, and abides when they are all gone; feed of the word, the milk of it, and be quiet with the milk by which thou growest and art nourished up to everlasting life, by which thy fruits will be unto holiness, and the end everlasting life, feeding upon the milk that comes from the word which was before unholiness was, and stands and remains when all that is gone; by this you are all nourished, by this you all grow in a living and abiding state, up into the word Christ, whose 'name is called the word of God,' in whom is the sitting down; so heirs of Christ, and of salvation, inherit salvation, and heirs of the power of an endless life, and heirs of a kingdom that hath no end, and of a power of a world to come. So know this to be your portion every one, that you may be heirs of the blessings, and inherit them, that with them you may be clothed, meeting in the name, in the strong tower, meeting in the spirit, in which you may pray unto and worship God, and sing, which is the public worship of God, which hath been lost since the apostles' days, by and amongst the inward raveners from the spirit of God, which have been got up into particular worshipping and praying; which if they come to the public, they must come to the spirit of God, which their forefathers inwardly ravened from, and to the public praying in the spirit. So dwell in the love of God, and build up yourselves in the most

holy faith, and keep the unity of the spirit in the bond of peace; and worship God in the spirit and truth, (which the devil is out of,) and in that meet in the truth, in the power of God, which was before the devil was, in which is the perfect fellowship, the gospel fellowship, which stands in the power of God, which was before the devil was, or the fall of man either, where all imperfection was, and is, which the power of God expels away, in which is the perfect fellowship, as I said before. The worship of God is a perfect worship, it is in the truth, in the spirit; so the truth is that the devil is out of, and all imperfection, which truth was before imperfection was. The worship in the truth never changeth, which is of the God of all truth, who is a spirit; and this is the perfect standing worship, which will stand when all the worships in the fall are gone, devil, dragon, beast, and will-worship; for truth was before they all were; for they are not perfect, being out of the truth, out of that which is perfect. So all Friends, be faithful and valiant for the truth of God upon the earth. For there are religions only for the summer, while the sun shines, amongst the sons of Adam in the fall; but when the storm comes, their flight is in the winter. So this day manifesteth every birth of what sort it is, and at that look; it is not professing God, nor Christ, nor the scriptures, nor the ordinances, but mind the birth, he that is born of the flesh, and he that is born of the spirit, together with each birth's fruits. For he that is born of the spirit is the royal birth of God, whose fruits are above him that is born of the flesh below, not in righteousness and love, nor of the spirit; and so each birth hath its religion, hath its worship, hath its praying, and its singing; but when the winter comes, then is its flight, and then the wall-makers are discovered, the hireling fleeth because he is a hireling; but ye, mind the power of God, which was before winter storms were, and such religions as are while the sun shines and the summer is; but when the winter comes are gone. Therefore mind ye the power of God, that ye may bear fruit in winter, and sit under your vine, Christ Jesus, that ye may see before winter storms and tempests were, and to that which shall never have an end, nor change; in this is the pure religion. And so in the name of the Lord being gathered, having bowed to it, then ye are in the strong tower, in the deepest storms and tempest, being in the name of the Lord, by whom all things were made; there is the strong tower, then ye are safe in all waves, tempests, winds, hail, floods, being in the name of the Lord, your strong tower. And so feel the seed of God, (friends, and brethren, and babes,) over all that set that makes to suffer, which was before that was, and will stand and remain, when that is gone that makes to suffer, that in that you may know Christ's reign, and the seed to reign, in which there is life eternal, and therein ye will have life eternal; and so feel the top-stone over all laid; and hearing

the voice of Christ, which is the light, the light's voice, the life's voice, the truth's voice, the power of God's voice, which goes before you, through which ye may have life eternal, in Christ's fold, where his sheep carry no body of sin upon their backs, for that is carried in satan's fold, which Christ's sheep are put out of, in which life (Christ) did foresee the hirelings flying, when the wolf comes. And so christendom have more minded the hireling's voice, than Christ the light's voice, the truth's voice, the voice of the life and power of God in themselves; they have gone from that, and gone to the voice of the hireling, who flies when the wolf comes, and leaves his flock, and cares not for it. Therefore you that have heard the voice of Christ, who are his sheep, and follow him, who hath put you forth, who goeth before you, and ye have followed him; follow him still, and he will give you life eternal, for he is the rest; and know the sitting down in the heavenly places in Christ Jesus, being heirs of grace, which grace comes by Christ. Now the grace of God that brings salvation, hath appeared unto all men; which if all men minded, this is public, it would teach them to live righteously, soberly, and godly, and to deny the contrary, and then come to be heirs of this grace, and inherit it, and so inherit their teacher that bringeth salvation, and so come to enjoy salvation, and inherit Christ, in whom are the light and life, and in him is the sitting down in the salvation.

All keep to the beauty of holiness; for in holiness lies your beauty; and the fruits of righteousness is a tree of life, and the name of the Lord is a strong tower, and the righteous flee into it, and are safe.

G. F.

From Cockford in Essex the 12th day of the 11th month, 1662.

CCXXIII.

All friends and brethren, stand fast in the power of the Lord God Almighty, with the breast-plate of righteousness, with the shield of faith, your weapons, by which you have victory, and have access to God, in which you please him, and in which you have unity one with another; take unto you all your spiritual weapons, and be ready with the sword of the spirit the word of God, which was in the beginning, before death and the power of it was. And all the false worships, churches, and teachers; and that your feet be shod with the gospel, the power of God, in which you have all fellowship, (which is a mystery,) by which life and immortality are brought to light in you all; every one having the word of God, which hammereth down all that which is gotten up since the beginning; and every one having the sword of the spirit, the word of God, which doth divide the precious from the vile

in which you have wisdom, which cuts down all that for the fire; which hath gotten up since the beginning, who knows the earth in which dwells the righteousness, and dwell in righteousness, and truth, and justice, and equity, for in that ye dwell with God; and they that dwell not in this, dwell not with him, but are such as grieve, and vex, and quench God's spirit in them. Be bold and valiant for the truth upon the earth, every one according to your measure, beholding the face of God. And fear not the power of the devil, but in the power of God, which was before he was, tread on his head; and know the honour of the saints, and the election in Christ the seed, which was before the world began, and your salvation wrought out, and the glory of the Lord to be your reward. And keep your faith in the power of God, in which you may all know your health grow, and all your hearts to be established in grace, which is your teacher, and brings your salvation, that all may see it is the grace of God, by which you stand, which establisheth, seasoneth, teacheth, and bringeth salvation. Heed not the earth, nor the rudiments of the world, nor the swine, nor dog's vomit, nor men's carnal understandings, wisdom, nor knowledge; but mind the wisdom of God, that is pure from above, and keeps so; and the spirit that gives the true understanding, and the right knowledge of God, which is life eternal. And know your fellowship to be in the spirit, which is the bond of peace, in that live, and keep in it, in which you may have perfection, and the perfect gifts of God. And mind the worship of God, which is in the spirit and truth, which was before the devil was, which he is out of, and his ways. For God's ways are in the truth; and in his power meet, and in his life live, in which you may feed in the pastures of life, in which pasture Christ is the leader and shepherd. So all that be plucked out of the fall by his crook, which is the power of God, and that know him and his voice; follow him, and ye will have life abundantly, and riches eternal. And every one keep on your watch and guard, against the enemy that led out from God, out of life and truth. For all the sufferings are by and through him that is out of the truth; so they that will live godly shall suffer persecution; but you that suffer in the truth, and by the contrary for the truth's sake, the spirit of glory will rest upon you; and if you be evil spoken of for its sake, being faithful on your parts, Christ is glorified.

And, friends, your house being built upon the rock Christ Jesus, by whom the world was made, the storms, the floods, the tempests you fear not; but all whose house is built on the sands, the floods, the storms, beat down and wash away, as you may see before your eyes. So Friends that are come to the beginning, see over storms, and tempests, and floods, and live on the rock, which was before they were; on that you may rest safe, and in peace. And, friends, 'Fear not him

that can kill the body,' I say, fear him not that can spoil thy goods, be not afraid of them; for when they have done that, they can do no more; for the life is over them all, they cannot touch that. So mind that which is over them all. G. F.

CCXXIV.

Dear friends, whom death, bonds, nor the outward creatures can separate from the love of God in Christ Jesus, live in peace and love one with another, and keep above that straitened spirit of strife, which is below, and out of the power, and truth, and life of God. Dwell in dominion, in love, in life, and in unity one with another, in the power of God, which was before the power of darkness was, and in the seed of God, which was before enmity was, and that you may all know Christ's reign. And feed in the pastures of life; and none stain your virginity nor holiness, where lieth your beauty. And all that minister abroad, walk as examples to them you minister to. And keep in peace, that you may not destroy them that you do minister to. So live in the fear of God, and spread the truth abroad, and set the truth over all, and in it live; in which you will have unity. So my love is in the seed of God, which is immortal, to you all. G. F.

CCXXV.

Friends,—Keep in the power of the Lord, which will bring you over all, to the fine linen, the righteousness of the saints, and your bread of life; and the same power of the Lord will bring all your persecutors to rags and poverty. When they have done their work they will have their wages; when the righteous and wicked have done their work, each shall have their wages; and so, do not think the time long. For each must have their day to do their work in; when the wicked's sun is gone down, their day is ended; and then they are reckoned withal, and paid, and then the people of God's day approaches, wherein according to their works they shall have the rewards of life eternal.

P. S. The power of God is over all, and they that keep in it, it will carry them over all. G. F.

CCXXVI.

My dear friends,—In the everlasting seed and covenant of life, be valiant for the truth upon the earth, and dwell in the power of the Lord God, and never heed that which makes to suffer, but the power of the Lord, which was before it was; and all live in that, and spread

the truth abroad; and every one improve your Lord and master's money, your talent, to the advantage of your Lord. And be of good faith, and valiant for the truth. You who are gathered in the name of Jesus, keep your meetings in his name, over all the meetings which are gathered by the sons of Adam in the fall; and look over all prisons and outward bonds, which are in time, and will have an end; at the power of God look, which hath no end, in which your life is, and peace, crown, and dominion, and think not the time long that the rod of the wicked should lie on your backs; but rejoice in tribulations and persecutions, which are for the trial of your faith, that it may be found more precious than gold that perisheth. For remember that Christ the word, was tried, and Christ is the tried stone, and all the prophets, apostles, and martyrs were tried for their testimony to the precious pearl, seed, and truth; and what sufferings they had in all ages were for the same, by the dark world, which was not worthy of them; who were as pilgrims and strangers in the earth, and many of them forsook their native land and country. And so live in that which glorifieth the Lord, you who know the kindness, love, and mercies of God, and are made partakers of the heavenly riches, and of the inheritance that never fadeth away, and are heirs of the kingdom that never hath an end, and are partakers of the promises and blessings, that were before the curse was; and know the new covenant made manifest in your hearts, and the law of God there written, and the anointing within you to teach you, and then you need no man to teach you, but as it doth teach you. So abide in him, and learn of him in whom God is well pleased; and none turn to them whom God is not well pleased with. For you who are children of God, are not to look for salvation from the hills, neither to look at the arm of flesh, nor to put confidence in man, who are redeemed from under the curse, and the fear of man, and are bought with a price, the blood of Jesus Christ; and so are not your own, and cannot do your own wills, nor other men's, but are to glorify your Father which is in heaven. And so dwell in the love of God together, and in peace, and unity, and fellowship in the seed and life. For there is your growth, and therein ye grow in grace and faith together. The Lord God Almighty preserve you all in his everlasting arm and hand, which is his power, over all to his glory, bearing one with another in the gentle wisdom, which is peaceable and from above. For how joyful a thing it is, for brethren to dwell together in unity; and hereby it is known, that 'you are the disciples of Christ, if you love one another;' and a mark, that 'you are passed from death to life,' if you love one another. And so the Lord God preserve your minds, and souls, and hearts, all holy and pure to his glory; and all live and sit down in Christ the seed, who is the faithful witness, the amen, the

first and last, the beginning and ending. No more, but my love is to you all, in the everlasting seed, Christ Jesus, that never fell.

G. F.

And dear Friends keep low, for there is no danger.

CCXXVII.

Sing and rejoice, ye children of the day and of the light; for the Lord is at work in this thick night of darkness that may be felt. And truth doth flourish as the rose, and the lilies do grow among the thorns, and the plants atop of the hills, and upon them the lambs do skip and play. And never heed the tempests nor the storms, floods nor rains, for the seed Christ is over all, and doth reign. And so be of good faith and valiant for the truth: for the truth can live in the jails. And fear not the loss of the fleece, for it will grow again; and follow the lamb, if it be under the beast's horns, or under the beast's heels; for the lamb shall have the victory over them all. And so all live in the seed Christ, your way, that never fell; and you do see over all the ways of Adam's and Eve's sons and daughters in the fall. And in the seed Christ, your way, you have life and peace; and there you do see over all the ways of Adam in the fall, in which there is no peace. So in the seed Christ stand and dwell, in whom you have life and peace; the life that was with the Father before the world began. G. F.

The 9th month, 1663.

CCXXVIII.

Dear friends, who have tasted of that which is precious, and have felt the truth convincing of you; and also felt the power of the Lord God: I feel something amongst some of you that is not right; and how that such get up into the wise part, but are out of the power, and out of the life, and with that judge, and are beholding the moats in others eyes, whilst the beam is in their own eyes. Oh! abuse not the power, in which is the gospel fellowship, which will keep all in unity, and grieve not the spirit, in which is the true fellowship, and the bond of peace. Keep down high-mindedness, despise not prophecies, and quench not the spirit in the least; for that is flesh and not spirit in yourselves that doth so. Judge not before the time that the Lord do come, who brings to light all the hidden things of darkness in you; run not into outward things, that is the fleshly mind, that will run from one thing, and so be restless, and will not know what seat to sit in; after it hath been in one outward thing it will run into another, and call it, his growth in the truth, and fall a judging others; but that judgment is after the flesh,

and their growth is in the flesh; for the fruits of it is strife, backbitings, whisperings, and leads to idleness, busy-bodies from house to house, slandering, scandalizing, vilifying, and are in lightness, out of the fear of God, in variance and sowing dissention, and these are the seedsmen of the flesh, and not of the spirit; and so feed one another with that which burdens the seed, and quenches the spirit, and destroys the love and unity, which love you should grow in. So the fruits of every birth manifesteth itself; the fruits of the spirit are love, and peace, and truth, and plainness, and righteousness, and godliness. But the fruits of the flesh are backbitings, whisperings, lyings, slanderings, scandalizings. And therefore mind what this birth hath brought forth, (and shame it,) that hath cried up outward things, and what it hath run into, and what it hath drawn you into, that are in it, and what it hath rent you from, and whether you are not come to a loss, and whether you are not gone into the flesh, and into the air, and lost your first habitations of tenderness and compassion; for every birth knows its own, and is grieved when its own is judged, and that will never love plain dealing and righteous judgment, which are honest and true; but will have the false prophet's cushion and pillow; and can neither endure sound doctrine nor judgment. And therefore mind your first habitation and first love, and that which did convince you, that you may all come into life and power, to sit down in the habitation of it, in love, and life, and unity, and let there not be a backbiter nor slanderous tongue, nor liar, nor whisperer, reproacher, nor a busy-body found amongst you; for if there be, it will leaven one another, and bring darkness and death upon you.

Therefore, as I said before, dwell in the power of God, in which you may keep unity, life, love, and peace; and in which power of God you may be drawn up out of satan's power, into the power of God, in which is my life, and in it is my habitation and dwelling, where I know the unspotted garment hid from all the unclean beasts' tongues, lips, hands, and eyes; and blessed are all you that keep in the power, and have kept your first habitation; for you grow up as calves in the stall; and such gad not abroad to change their ways; for the birth of the flesh would have some outward thing to feed upon, but the birth of the spirit reigns over it, farewell. G. F.

Lancaster prison the 6th day.

CCXXIX.

Friends,—Let not your knowledge be after the flesh, but in the spirit. Let not your fellowship be in the flesh, but let it be in the spirit, and in the gospel. Let not your affections be in the flesh, and on things below, but let them be set on things that are above, and on things that

are heavenly, above the things below. Let not your souls be subject to the lower power of darkness, which is out of the truth, lest you bring destruction upon your own selves; but let your souls be subject to the higher power, that is above the lower power of darkness. Let your acquaintance and familiarity be in the spirit, over that which would ensnare or entangle you, and bring you into bondage. Let all your minds be heavenly, and not earthly. Let all your minds be spiritual, and kept above all that which is carnal; then they are kept out of death, in life, and in peace. For the invisible is above all the visible, and the immortal is above the mortal, and the eternal is above the external, and the incorruptible is above the corruptible. As life is above death, and truth is above error and falsehood, and light is above darkness, and righteousness is above unrighteousness, so the godly are above the ungodly, and the holy above the profane, the just are above the unjust, and the true prophets, and the true ministers or preachers, and apostles, and the true disciples are above all the false. And the true Christ is above all the antichrists, and God is above the devil, and virtue is above vice, and the true worship in the spirit and in the truth is above the false, which is out of the spirit and the truth, and the true belief and faith and hope are above the false belief, which is unbelief, and the living faith is above the dead faith, and the hope that is the anchor, both sure and steadfast, anchors the soul in the great sea, the world, when the leviathan maketh a storm, among the tongues, peoples, nations, and languages, which are as waters; then the true hope standeth and stayeth, and is sure and steadfast, and keeps the soul up to God, atop of the sea, when the false hope of the hypocrite sinks therein, which are the waters, and it goes over them, and in it they are swallowed up. The unity in the spirit is the bond of the Prince of princes' peace, and the fellowship in the gospel, and the liberty in it is a perfect one, above the imperfect, where is bondage.

G. F.

CCXXX.

Friends,—Stand still and see, be still and hear, sit at Jesus' feet, and choose the better thing; to do the work of God is to believe in his son Jesus Christ the light; and your hope and faith are to stand in God, and in his son, walk by that faith which he is the author of, and walk in the light, and walk in the spirit. As every one hath received Christ, so walk in him, and so serve God in the spirit, and worship him in the spirit and in the truth; for God is not worshipped out of the spirit and truth. The babes' milk is from the word, and their bread is from above, and there is no true religion but what is pure from above; and

the stayed, patient people abide in their own house, but the whore is gadding abroad; and there is no true church but where Christ exercises his offices in and amongst them, and they are asking their husband at home, and he is their head, and the true marriage to Christ the heavenly man is witnessed by such as are flesh of his flesh, and bone of his bone; none come to be children of the light but such as believe in the light; no sons of God, but by receiving Christ, and by being led by his spirit; no coming into all truth, but by being led by the spirit of truth; no running the true race in the straight way to get to the glorious crown, but with patience; no purifying, but by coming to Christ, the hope of glory, the purifier; and no overcoming, but by believing in Christ the light, and he that doth so is born of God. And there is no true witness within but the light, the life, and spirit of Christ, the true record; no true faith but that which Christ is the author of, which giveth victory; no true anchor to the immortal soul but by Christ, the hope of glory. So by hope you are saved; no true liberty but in Christ, and in his law of the spirit of life, and in his gospel; no true knowledge of God, but by his light and spirit in the heart; no salvation, but by the name of Jesus; no true praying, but in the spirit; no true singing, but in the spirit; no true fast, but that which breaks the bond of iniquity; no true fellowship, but in the pure faith, light, spirit, and gospel of God and Christ; no true foundation, but Christ, to build upon; no true way, but Christ; no true seed, but what Christ hath sown in the heart; no true rest, but in Christ; no true peace, but in Christ; no true service to God and Christ, but in the newness of life; no knowing the things of God, but by the spirit of God; no knowing the son nor the Father, but by the revelation of the holy spirit; no knowing the scriptures, but by the same holy ghost that moved the holy men to give them forth; no calling Jesus, Lord, but by the holy ghost, by which he was conceived; no grafting into Christ, but by believing in the light, which is called the light in men, and the life in him; no true wisdom, but from above; and no true receiving it, but in the fear of the Lord; and no true understanding of spiritual things, but what Christ gives; no divine reason, but in the faith that Christ is the author of, which giveth victory over that which is unreasonable, and separates from God; and no true love to God, but what he sheddeth abroad in the heart; and to know a fellowship with Christ in his death and sufferings, is above the fellowship of bread and wine, which will have an end; but the fellowship in the gospel and holy spirit hath no end.

G. F.

CCXXXI.

My dear friends,—Be faithful to the Lord God every one, in the truth and power of God, and his righteousness, that it may flow over all, and walk and live in it, that to the Lord God you may be a good savour, and a blessing in your generation. Look over all sufferings, and that which makes you to suffer. Dwell in the rock, which is above all storms and tempests; for now is the trial of your faith, now is the trial of your meetings, (who are gathered in the name of Jesus,) by them that are gathered in the name of Adam in the fall; now is the trial of your worship, which is in the spirit and truth, by such as worship out of the spirit and truth. And now is the trial of your fellowship in the gospel, the power of God, by such whose fellowship lies in outward things; now is the trial of your church, which is in God, by those that have their church in the fall, unsanctified; and now is the trial of your faith, and your gospel fellowship in it, which is a mystery, and Christ the second Adam is a mystery to fallen Adam, and truth is a mystery to all them that are out of it, and the light is a mystery to all the builders and stumblers at it, and haters of it; and godliness is a mystery to all the ungodly. Therefore may you praise the Lord, and bless his name, who hath revealed these mysteries to you in the day of trial, by which you may withstand the day of darkness, and the hour of it. For those that have oil in their lamps enter in with the bridegroom, who have heard his voice at midnight. And so happy and blessed are all you that have laid up in store against this day, and the time that is now come, whose bread fails not, nor water, and have found the landmark of your everlasting portion and inheritance in the kingdom, where nothing that defiles can enter. And therefore be valiant for the truth upon the earth, and fear no amazement, but fear the Lord, who upholds all things by his word and power, in whom is all your fresh springs of life. Live and walk in the second Adam, the Lord from heaven; and all keep out of Adam in the fall, that is earthly, that you may sit down in the heavenly places in Christ Jesus, that never fell, who is your life, who is your peace and salvation, who redeems you from the earth, that you may reign upon the earth, who makes you kings and priests to God; and blessed be the Lord for ever, who reigns, and lives, and rules amongst his flocks and assemblies, gardens, plants, vineyards, babes, children, sons and daughters, servants and prophets, watering them with the water of life, giving the increase of life to them; glory and praise be to his name for ever. And God accepts you in his son, the second Adam, the seed Christ Jesus, who reigns. But God is displeased with people as they are in Adam in the fall, as they are out of

Christ. And so in him be faithful, who is your crown, let no man take your crown from you. Yea, I say, be faithful to him who was the 'Lamb slain from the foundation of the world,' who reigns and sits down at the right hand of God, till all his enemies be made his foot-stool; he who was glorified with the Father before the world began, sit down in him, the amen and faithful witness. G. F.

Let this go among Friends, and dwell in peace and love, forbearing one another, and so fulfil the law of Christ.

From Lancaster Castle, the 1st month, 1664.

CCXXXII.—*Two General Epistles to be read in all the congregations of the righteous, who are gathered out of the house of Adam in the fall, into the house of Christ that never fell, to be read amongst them.*

All Friends every where, who are gathered in the name of Jesus Christ, that never fell nor changed, yea, into him that never fell being gathered ye will see over all the gatherings of Adam and Eve in the fall, from the garden of God, and the blessed state, and from the image of God, and the righteousness, and the holiness that he was in before he fell; wherein all is in the confusion in the fall. The sons and daughters of Adam are broken into the many gatherings, being in the fall from righteousness and holiness, and the image of God, and the blessed state that they were in before they fell; and so are from the witness of God, the spirit and the light in their own particulars. And so as Jacob's prophecy was on his death-bed to his sons, how that the gathering of all nations should be unto Shiloh, unto Christ Jesus, (mark,) to Christ Jesus that never fell, who was with the Father before the world began, in whom is the light, life, and peace, and rest in this gathering, and so the gathering is out of Adam in the fall, up into Christ, that never fell, and in him are safety and peace; and in this gathering you have every one a river, yea, of living water, in your own bellies, which river comes from the fountain; for all nations are blessed in him, Christ Jesus that takes away the curse that stood over all nations, and destroys the devil the author of it; and spreads over the blessing again, and all are blessed in him, and therefore, bless and curse not. And all they that are saved walk in the light of the Lamb, and so come to the holy city, that comes down from God out of heaven, into which there is no unclean thing enters; in which city there is no need of the sun nor moon, the Lord God and the Lamb is the light thereof. Of this city, which fences out all bad, and unclean, and unrighteous, and the adulterer, and idolater, and the liar; and the power of the Lord God goes over all the bad; and they that come into this city are saved, (as

I said before,) and walk in the light of the Lamb. And therefore, friends, all know the blessed truth, which the devil is out of, which truth makes you blessed, through which you come every one to have a crown, and so to feed upon the tree of life, through which you come to live for ever; the leaves of which heal the wounded nations. So you that have bought the truth, sell it not for trifles, neither give it nor leave it; for that which the tempter will tempt you unto is out of the truth, to outward things; but consider all the faithful all along how they suffered, and by whom, and for what, in all ages since the fall, from the foundation of the world, since the Lamb hath been slain; not joining to men in any thing which the sons of Adam have invented and set up, the sons of God nor the faithful could not join to. They followed the Lord, his counsel, and his word and promises, and went through the great tribulations to the rest, as pilgrims and strangers to all the sons of Adam's evil ways, religions, and worships; them that were in the worship of God, and in the way of God, Christ Jesus that never fell, saw over them all.

And take heed of the rough garments, and rough spirit of Esau's rough nature, but mind the plain Jacob, that supplants rough Esau; and mind the constant truth, and take heed of the inconstant, and such as are given to changing, which the son gives not himself unto, for he ends the changings, the son Christ doth that never changes, and as every one hath received him, so walk in him that never changes; walk not in the traditions of the Jews that changed, nor the Gentiles, nor the apostate christians, but in him (as I said before, Christ Jesus,) that never changed, and the way, that never fell, nor never changed, nor never will change; and then you will see over all the ways of the priests, the shepherds, the prophets, and the teachers of Adam and Eve's sons and daughters in the fall, that do change, and do fall and stumble, and are turned by every wind, you being in Christ Jesus that never fell nor never changed, in whom you have life, and peace, and rest. For to preach Christ the way, the prophet, priest, and shepherd, that never fell, and people to receive him, they come out of all them that do fall, both prophets, and shepherds, and priests' ways; and this is opposite to them all, in which they took counsel against them that preached Christ the word, which was in the beginning before the Jews' ways and traditions were, or the Gentiles', or the apostate christians', and he will be when they are gone. So to preach Christ, is not to preach up the Jews' traditions, nor the Gentiles', nor the apostate christians', nor to follow the traditions of their forefathers, but to follow the word; neither receive them, nor them that preach them, and to follow that which lives, and endures, and remains for ever. And this is the word that makes the Jews to grieve, and the Gentiles, and the

apostate christians, to preach the word which was before their traditions were, and their inventions; and this is the word which makes wise men and wise women; and the word is the seed, which seed is sown in the field, and the field is the world, and there is stony, thorny, and highway ground, and good ground; and so this is universal doctrine, the universal seed hits the stony, thorny, and highway ground, and falls upon all, only it is the good ground that brings forth fifty, sixty, or a hundred fold increase. And such as are the highway ground, they are so full of the fowls, and of the air, that it takes it away; and such as are sown among thorns, they are so full of the cares of the world, and the deceitfulness of richness, that the thorns choke it, and the cares of the world; they are such stony hearts that the seed hath not much earth, that when trials and persecutions come with their heats, it is scorched by the heat of the sun. And therefore be ye all warned of these natures, both of the stony, and of the thorny, and of the highway ground, and of the fowls, and of the air.

And, friends, keep down feigned flattery. Keep in the truth, that brings to plain-heartedness, that all may be the good ground, that you may abound in goodness, and righteousness, and holiness, for peace is sown to the righteous, and gladness to the upright in heart; and see that you walk in the light, and the life, that it may be your life, that you may have treasure in your vessels, that you may enter in with the bridegroom, having the oil in your own lamps, that you may inherit the life, that is above all the foolish talkers which be out of the peace, (the second Adam,) in whom the peace is, and the life; for they that be in strife about the body of Christ, are in Adam in the fall, and they are neither at peace in themselves with God, nor Christ, nor them that are in Christ; so whatever men or people profess, their end manifests them, and crowns them with death or life.

So, live in the word, which all ends in the seed; this keeps over all pretences in the substance, and over the airy spirits that are out of the life, running up and down sowing dissention, tattling, and backbiting, and whispering, and setting one against another.

The seed Christ is over that spirit, and he hath little room in their hearts, for they are abroad in the fields, lifting up themselves higher than the world, but are worse to deceive the simple. But truth, and the light, and the life is over all that, in which all keep your habitation; for Adam lost his habitation, and so his sons and daughters, who are in the disobedience, are in the fall; and the Jews lost their habitation from the love of God, and so they lost their authority, and were mingled among the heathen. And the apostate christians lost their habitation from the life and power that the apostles were in. And so have brought all christendom into heaps and sects about outward things, being out of

the life and word, which was in the beginning before the apostacy and the fall were. So live in the word, in that you have life, and dominion, and authority over all that which Adam and Eve's sons and daughters invented; and also over all in the fall. In which word you have wisdom, as I said before, and there is a faithful witness, Christ, whose name is called the word, and he is the first and the last, the beginning and the ending, the amen.

And, friends, keep over all the bustlings, and wars, and strife, and the talkers of such things among the sons of Adam in the fall; you that be in Christ Jesus that never fell, in whom is the peace, who makes the first Adam's sons and daughters to break their swords into ploughshares, and their spears into pruning hooks, that they shall not learn war any more; for they that be there, are in the foolish state, but they that are in Christ are in the wise state, and have spiritual weapons, though accounted by the world foolish; yea, the wisdom of God is so to the wisdom of the world, which is foolishness. And so you that the Lord hath blessed in outward things for his truth, keep over them and out of them, serving the Lord who hath blessed you, lest you be entangled. So keep above them in the righteous life and conversation, that righteousness may flow to all men in all things; honesty and truth, and that which doth justice, and doing justly, that may flourish; for whose conversation is ordered aright, they shall see the salvation of God; keep out of all heats and passions, and over the tempestuous spirits, the ground of which is uncleanness, all which are up and down, and sudden; which makes a mountain of wickedness and unholiness; and keeps out of the holy mountain, which they that walk in the light of the Lord go to, and they are taught his ways.

Take heed of a false liberty in any thing to the flesh, but keep your first love and habitation in the power and truth of God; for the lowly mind, the humble, and meek, and broken, and contrite spirit and heart the Lord doth not despise, but exalt.

Keep out of the many words of the world, and take heed of a liberty of going into them, but keep in the power of the Lord God; over all, which was before all, and is over all, that your lives and conversations may preach to all men, and adorn the truth of God, and speak in the hearts of all men.

Forsake not the assembling of yourselves together as the manner of some was in the beginning of the apostacy, which entered into the reasoning part, and so went from the exhorting daily, and the building, and the fellowship, and the communion of the saints in the spirit, and from the flocks, and the garden of God, which he waters with his water of life, and feeds with his bread of life; and sets open his broad rivers

of living water to drink. And such as forsake the assemblies of the righteous; some for fear of the earth and sufferings, become quarrelling spirits, and so go out of the path of the flock's footsteps, and sit not down with the flock at noon-day, in the heavenly places in Christ Jesus; for there the flocks meet, and there they have all a fountain, through which they are all of one soul, and mind, and judgment, and heart, and spirit, and come to be gathered out of all the separations, and sects, and fellowships, and gatherings, and meetings of Adam and Eve in the fall, and sit down in Christ Jesus that never fell, where the fulness is and the life; in whom there is no shadow, no variableness, nor turning, in him that is the way. But, Oh! the poverty, the shadows, the variableness, the turnings, the worships, and traditions, and the sects that are in the world among the sons of Adam in the fall! Oh! the riches that are in him that never fell, the peace and the life that was with the Father before the world began, the amen.

And, friends, take heed of the vain inventions and arts of the world, keep out of their rhymes and their verses, for they are the arts of men and stir up the light part, and lift up that that pertains to itself, that is stirred up that will turn in the end to the strife, or the earth. But you that live in the word of God that never fell, changes, nor alters, do not, but as you are moved by it, and that will stand and remain; in whom you may know a dwelling, life over death, and before it was; for the serpent that got into Adam and Eve by disobedience, they had dominion over all things that God had made; yea, over the serpent: and he came and told her, 'they should be as gods, if they would eat of the fruit that was forbidden;' and they thought to have been as gods, and to be made wise; but the devil came to be god, and they came to be slaves. And so he got into Adam's heart, and Eve's heart, through their disobedience, through which they lost their dominion, and the serpent came to be god of the world, the deceiver. Now saith the Lord to the serpent, 'Upon thy belly shalt thou go, and dust shall be thy meat all the days of thy life.' So you may see how the serpent got into Adam and Eve by disobedience.

Secondly. He ruleth in all Adam's sons' and daughters' hearts that are disobedient to the light, the truth, the power of God in themselves, and he darkens their hearts and minds, and makes them envious; and from him they have their devilish earthly wisdom, and all their invented arts and ways that are bad, that keep up, and stir up the fallen nature that is sometimes puffed up, and sometimes down, through which the earth is brought out of its course, and the bonds of civility broken. So here he that rules in the disobedient, and got into Adam and Eve's heart by disobedience, which is called the god of the world, whose meat is dust, goes upon his belly: now if this ruler, and this governor

of the hearts of such as are disobedient, who is called the prince of the air, and so whirls them up into the air, who got into Adam and Eve's heart by disobedience, and rules in his sons' and daughters' hearts by disobedience, if he goes upon his belly, how go they that he rules? Better than the ruler, think you? Must the ruled go better than the ruler?

Thirdly. If this ruler's meat be dust, that rules in the hearts of the disobedient, which got into Adam and Eve's heart by disobedience, what feed the ruled upon then, if the ruler's meat be dust? for, can any feed upon life, but they that come to the light, and life, and truth in their own hearts; by which truth they come to see how he got in by disobedience, and how he rules the disobedient. Now, do you think that the devil would have any man or woman, or his messengers or apostles, to obey the truth and light in themselves? then how can he rule in their hearts, unless they went out of the truth? The devil, the serpent, got into their hearts by disobedience, and rules the disobedient; and therefore it is not like that the devil, or his messengers, or prophets, or apostles, would have any man or woman to obey the light, the truth in their own hearts; for, if they obey the light, the truth, which the devil is out of, and abide just; by this they come to go upright, from under the slavery of him which upon his belly goes; they come to feed upon the life, Christ, which was with the Father before the world began; not upon the dust, which he feeds upon, which is out of the truth; and they that he rules, are out of the truth. So it is no strange thing for him and his messengers to speak against the light in the heart, for he hath made the world like a wilderness, all wild and rough; he that got in by disobedience, and rules in the disobedient, it is not like that he would have people to obey the light nor life within them; he that is out of truth, who got into Adam and Eve' by disobedience, rules in all them that are disobedient, going roaring up and down, seeking whom he may devour. And so Adam came to be lost, and the Lamb came to be slain, from the foundation of the world; and therefore comes Christ, the first and the last, to destroy the devil and his works in men's hearts, and sanctifies them by his blood, his life, which was the sacrifice for the sins of the whole world, and destroys the devil and his works, through death; and him that hath the power of death, and sanctifies and washes men and women, and presents them back again to God perfect. But the devil would not have men and women to own perfection, who hath made them imperfect, nor his messengers; but it is Christ that destroys him and his works, and saith, 'Be perfect,' and presents men and women perfect to God out of the fall, up to Adam before he fell; and not only there, but up to himself that never fell, the royal seed. And in him keep your meetings, and dwell in peace and

love, that the fruits of the spirit may abound among you; for the fruits of the flesh are in the fall, where the spirit is grieved; for there they be out of the quietness, and out of the rest and peace. Therefore in Christ, that never fell, the peace, and rest, and light, and life, and the power and truth, live; and God is well pleased, and doth accept you in his son, Christ Jesus, in the seed, in the light, in the truth, in the power of God, in the righteousness, and in the wisdom; but God doth not accept them nor you, as they and you be in Adam in the fall, in their own righteousness, in their own wisdom, out of the light, out of the truth, out of the life, and not living in it in themselves. And so God doth accept you in Christ the second Adam, that never fell, and is well pleased with you in Christ the second Adam, that righteousness which was before Adam was, is in Christ that never fell, as you come out of Adam in the fall, and live in Christ Jesus that never fell. And so Christ comes to be manifest in people's hearts, and the son to be revealed, who casts out the strong man, which hath kept the house, and spoils his goods, who got into Adam and Eve by disobedience, and rules in the hearts of Adam and Eve's sons and daughters, who are in disobedience. And so Christ the second Adam must rule in people's hearts, who are in the obedience, as he doth in all that have power, and enjoy life.

And so be valiant and faithful for the truth upon the earth, serving the Lord in a new life, that is in Christ Jesus that never fell, out of the old life of Adam in the fall; for the old life is in Adam in the fall, where the spirit is grieved; and the new life is in Adam that never fell, who was born in Bethlehem. *Beth* is a house, and *lathem* is bread, where the fulness is, who will dry up the river Euphrates with its froth, which hath run so up and down among the sons of Adam; that people may drink at him the fountain, the water of life, through whom you come to know the mighty God of heaven and earth, the upholder of all things, and creator of all things, to his glory and honour, being in Christ Jesus, by whom were all things, who is the top and corner-stone, in whom you all have life; in him live: and so farewell; that you may have the blessings of the Lord come upon you.

And, dear friends, keep your hands, tongues, feet, bodies, and hearts clean and open, out of all pollutions and uncleanness; for blessed are all you whose feet are guided in the way of peace, which is in the way of righteousness, through which the immortal life is lived in. And light words and jesting all avoid, and fables, and foolish talk; but live in the power of the Lord that is over all, through which you follow godliness and holiness, without which none shall see the Lord God.

And blessed be God the Father, who hath set Christ over all, who is the first and the last, the beginning and the end, God's faithful and true

witness, the amen; in him have you the book opened, and in him you see all things unsealed, in him manifest in you, who is your life, who was with the Father before the world began, the amen.

For in this night of apostacy from the spirit and power that the apostles were in, hath all things been sealed up, and no man could open; but now is the lamb come again, that opens the sealed book. And all Friends, keep out of all the vain fashions of the world, and over that unchaste spirit that invents new fashions daily, both in apparel and diet. Therefore keep chaste in the power of God over them all, that your lives and conversations may judge them in such things, who devour those things upon their lusts, which God hath given to the service of man. G. F.

CCXXXIII.—*The second epistle.*

Friends, this is the day of the trial of your faith, and therefore be faithful; for the faith is it by which you have victory and access to God; by faith all the fiery darts of satan are quenched, and by faith the mountains are subdued and removed; and in this faith all your sacrifices are accepted of God, and that gives you victory and access to God; and in this faith you please God, and that gives you victory over that which displeased him; and in this faith you have all unity, which is the faith of God's elect; the one faith, which keeps you in the oneness, and all the sacrificers, and worshippers, and religions that are not in this faith, are not one, their sacrifices nor offerings God hath no respect to, but they are like Cain's, that went from the presence of God, and persecuted about his religion, who built a city in the land of Nod, which signifies, wandering to and fro, and unsettled, and tossings to and fro, up and down. And this is the city that all that persecute about religion live in, the land of Nod, tossings, wanderings to and fro; let them be of what profession or religion soever, heathen, Jew, or Christian, if they be persecutors about religion with carnal weapons, they are in Cain's land of Nod, wandering out of the faith of Abel, of the elect; in which faith God accepts the sacrifice, and these are in the land of the living; but Cain's land of Nod, where the envious ones are persecuting others about religion, in that land God has respect to none of their sacrifices nor religions. The outward Jews had outward weapons to hold up their outward services, for which they had a command from God; but the heathens had no command from God to hold up their inventions; and Christ Jesus came to end the Jews' law and commandments, that held up their outward services, together with their outward weapons, and all outward things. And he who is the substance reigns, for all the types, and figures, and shadows were given to man, after man fell,

but Christ that comes to redeem man out of the fall, to the state that he was in before he fell, ends them all, and in him there is no shadow. So he sets up a spiritual ministry, and spiritual worship, and a spiritual fellowship, and a church that is without spot or wrinkle, and a religion that is pure from above; and this religion is ruled with spiritual weapons. And now, friends, here you may discern what is set up by Christ and his spirit, and what is set up by man. For Christ who ended the Jews' laws and commandment, who preached, and taught his disciples who were to go into all nations to preach the gospel, to gather people unto him, and to establish churches; he gave forth no command nor order, that those that would not hear them, nor receive them, his law, his commandment, his doctrine, should be persecuted, imprisoned, or banished; though he suffered, and was blasphemed, and persecuted, and his apostles, for publishing forth the truth; and he rebuked them that would have had men's lives destroyed, and said, that he came to save men's lives. And the apostles, and the true church in the primitive times, before the apostacy, that were in the spirit of Christ Jesus, walked in the doctrine of Christ, and his commands, and did not persecute any about religion, nor imprison among themselves, nor others about religion, though they had ordinances and commands amongst them for the utmost; and if they rejected the churches counsel, they were to be left as heathen, which was the utmost penalty. And so here you may see, the spirit of Christ did not persecute any for not observing that which it gave forth and set up, which it received from God. Now here is a distinction betwixt the spirit of Christ, and the spirit of fallen men; for that which man's fallen spirit sets up, which he hath invented, if others will not fall down to it, and worship it, he persecutes them. This is the practice of the heathen and Jews, that transgressed the law of God, and followed their inventions, who persecuted the prophets, and killed the just one. And this is the practice of the spirit of all the apostatized christians from the primitive spirit which was among the christians, which was the spirit of Christ. So that spirit that does set up ordinances commandments, ways, religions, worships, and persecute others because they will not observe them; this is the spirit of the world, that lusts to envy, and not the spirit of Christ. And also those are the works of men which they persecute about, and not the works of Christ, which neither he nor his apostles persecuted about. And so here is a clear distinction to you, that you may know what leads to the spirit of Christ, and what lusts to the spirit of envy; for the spirit of Christ does not persecute any that do not receive that which he sets up; but the spirit of the world doth persecute them that will not receive that which it sets up. And in this you may try both fruits and spirits (as the rod of Moses devoured up all the magician's serpents)

of the lying signs and wonders; so shall the rod of Christ, who has all the power in heaven and earth given unto him, who will rule all nations with his rod of iron. Christ's rod shall and will devour all the serpents and lying wonders of the spiritual Egypt and Sodom, yea, and all the serpents that be in all nations; for all nations are to be ruled by it. And Moses' song was sung when his rod had devoured the serpents, and the outward Egyptians in the sea: so the lamb's song shall be known, as all the spiritual Egyptians' serpents are devoured by Christ's rod; and the spiritual Egyptians being overthrown in the sea, the Jews in spirit shall rejoice and sing the song of the lamb. The abomination that made desolation, that is spoken of by Daniel the prophet, which should come in after the daily sacrifice was taken way, and should continue one thousand two hundred and ninety days; this abomination hath made desolate from the truth, light, life, and the power of God, true religion, and true worship, and true church and fellowship. So the beast that John saw and speaks of, which must continue forty-two months, and the whore, the false church, upon the beast; which beast should be worshipped forty-two months; the time of his continuing; and the whore should sit in her scarlet, the false church upon the beast. The true church this time has been in the wilderness a thousand two hundred and threescore days; which is now come out again, and the man child is come down from heaven to rule all with his rod of iron, and the lamb and the saints shall have the victory, who make war in righteousness, and are going on conquering and to conquer. And so you followers of the lamb be faithful and valiant for the truth upon the earth, and heed not your native soil, but mind the birth that is born and brought forth from the womb of eternity, that separates you from your mother's womb, by which you believe in God, and fear not man, what he can do unto you; neither look at the hills for salvation, for the Lord can make the rocks a standing pool, and the mountains streams. And therefore dwell in the power of God, which was before the fall of man was; whose fallen spirit persecutes those who are come to taste of the power of Christ's resurrection and life, and in this power of God you will not be weary nor faint, which was before the fallen spirit was that doth assault you. And in this power you will have stability, content, comfort, joy, and peace. And keep over that spirit, let it not have power over you, that may receive the truth in a notion, and may be a little civilized by it, that is ready to join with every gainsaying core, and is ready to wander after every strange thing that is new, and so will follow strange flesh, who are uncleansed by the power of truth, and unestablished in it; and such often have their religion to seek, that live in questionings and disputings in carnal reasons, out of the power of God, in which is

the fellowship, the one thing, which is Christ the substance, in which all stability is felt, which has little room in such hearts. G. F.

CCXXXIV.

All you prisoners of the Lord for his truth's sake, and for keeping the testimony of Jesus Christ, against all the evil inventions, traditions, rudiments, will-worships, feigned humilities, and self-righteousness of them that be in the fall, who are out of God's power and righteousness, who have no weapons but carnal, like themselves carnal. Your patience must overcome all these rough and hasty spirits in the world, and your love must bear all things; for patience obtains the crown which is immortal, which runs the race. So it is the Lamb must have the victory over all the unclean airy spirits, and over him that is out of the truth. So, be meek and low, then you follow the example of Christ, and come to bear the image of the just, who suffered by the unjust; and put on his righteousness, who suffered by the unrighteous; whose back was struck, and his hair was plucked off, and face was spit upon, and yet cried, 'Father forgive them.' Here he kept his dominion, a sufferer who had the victory, which the followers of the lamb do in measure attain unto. So put on courage, put on patience. Let your loyalty be known; for your king that hath conquered the devil, death, and hell, in walking in righteousness, peace, and truth, feeling the power of God, teaching every one of you when words are not uttered. And let your faith be in the power that goes through all things, and over all things, and every one hearken to it. So the power of the mighty God know, (the arm,) and how it works, and the hand how it carries you, which brings out of tribulation, and thraldom, and spiritual Egypt, into peace. And this is the power of God, in which you feel to before enmity was, and be at peace one with another, then you live in the prince of peace's kingdom, and dominion, and life; in which is unity, which was before enmity was, which destroys it. And so in the power of the Lord God you are made strong, which goes over the power of darkness, and was before it was, which is out of the power of God. And all people that are from the witness of God in their own particulars, they are all weak and feeble, and stagger. All men and women's strength is in the power of God; that goes over the power of darkness. So feel all this to go through all, and over all, preaching and working in you; and let the ear be lent to it, and hearken to it in one another. And by it feel the seed raised up in one another, which is heir of the power, that you may know each your portion. For all people that be from the witness of God in their own particulars, that are erred from it, and hate the light; they are full of darkness, sin, and

iniquity. Inspiration and revelation, while their minds are erred from the spirit of God in themselves, are hid from them. So when their minds are turned with the light and spirit of God, towards God, then with it they shall know something of revelation and inspiration; as they are turned with that of God from the evil, and emptied of that, then there will be some room in them for something of God to be revealed and inspired into them. And therefore in that, they will have prophecies, and seeing things to come; being turned from the evil that hath darkened them, and separated them from God; in which they will see the covenant, through which they will come to have peace with God.

G. F.

CCXXXV.

Friends,—You who now come to suffer by a land flood, keep on the rock, for there is safety, though a storm be in the sea, and the flood be great, and the winds great, and the way rough and crooked, the seed Christ can make all plain. And so think not the winter and cold weather, nor the night, long; for the lilies do grow, and the gardens do give a good smell; and there is a difference between the carnal mind and a spiritual, and the meetings of Adam in the fall, and them that be gathered into Christ the resurrection, and the life, and power, and spirit. And the sun shines, and the light is clear, and not dim, that you may see your way, and life, though there is a storm and tempest in the sea. And so mind the summer, and singing of birds; and not the winter and night, in which evil beasts do yell. And so blessed and happy are you that have the oil in your lamps, and have risen at the voice of the bridegroom, and have laid up in store against this day that is come; which, now all the rich in profession, who thought they had something, are come to poverty, your old opposers. And the rock remaineth. And therefore all, and every one, from the highest to the lowest, let none take your crown, but be faithful, for the Lord's ears are open to the cries of his oppressed and afflicted ones; he heareth the groans and cries, day and night, of them. And the Lord's eye is open, and he sees all the actions of men, and times and seasons are in his hands, who is King of kings and Lord of lords; the strong and all sufficient, omnipotent God, *Elshdy*, who destroyeth the destroyer, and ruineth him that would destroy and ruin all; who by his seed destroyeth him and his works. And so in the seed sit down, in whom ye have life and peace; and he remaineth, and changeth not, who now reigneth and is over all; and in him live, that hath been slain from the foundation of the world, and prisoned and pressed as a cart with sheaves, and yet gave his back and cheeks to the smiter, and his hairs to the pluckers of them off. And

so in him, the second Adam, you will not be weary, nor faint, nor think the time long of your sufferings. For all the weariness and faintings are in Adam in the fall. And so your church being in God, and your worship in the spirit, and power, and truth, which the devil is out of; and your fellowship in the gospel the power of God, which was before the devil was, keep your fellowship in the power of God, and look above all outward sufferings, and dwell in that which is above all, and will stand when all other is gone. And so dwell in the love of God, and in the unity of the spirit, one with another. And in that the Lord God Almighty preserve you all; yea, over all that which is contrary to his power, to his glory, for ever. Amen. G. F.

CCXXXVI.

All my dear friends, in the everlasting power, life, and truth live, for you cannot live without it in the winds and storms. And though the hills and the mountains are burned, and the trees are become fruitless, and winter hath devoured the former fruits, and you do see that persecution hath choked them, and the heat hath scorched them; whereby the untimely figs are fallen, and the corn is withered on the house-top, and the night is come, and the evil beasts go out of their den. But truth lives, and the power of God is over them all; and Christ ruleth, and there is bread of life, and water of life in him, and in his house; though the caterpillars and locusts are agreed to eat up all the green. But, as you are in the truth, you are in its day; and they in the darkness, are in the day of darkness. And all who are in the truth, rejoice through Christ, in the God of truth, and never heed prisons, for they are but for a time; and mind him who hath all times and seasons in his hand. And never heed the raging waves of the sea, nor be troubled at his tongue that speaks nothing but tribulation, anguish, and bondage; nor be troubled at the cords of the ungodly; for the cords of love, the power of God are stronger. And what doth he that sits in heaven, but laugh them to scorn? And so be valiant for the truth upon the earth, for the power is the Lord's. And so my love to all Friends in the everlasting seed, that never fell nor changeth. G. F.

CCXXXVII.

My dear Friends and brethren,—The Lord is with you all every where, who suffer for his name and truth's sake, in all your bonds and afflictions be of good comfort, for the Lord is with you; neither be dismayed at your sufferings, for if you suffer, Christ suffereth; and if you be persecuted, it is Christ that is persecuted; and if you be not visited, it is Christ that is not visited; and if you be oppressed, it is he that is oppressed. And he will lay no more upon you than you are able to

bear. And the angel of his presence suffered with the outward Jew, and Christ suffereth with the inward Jew in the spirit: and so hath a fellow-feeling with you all, in all your bonds and afflictions; and Christ who suffereth, will overcome all his enemies. He reigns, and they must be his footstool to stand upon. And so, be of good faith, and be valiant for the truth upon the earth. G. F.

CCXXXVIII.

My dear friends and brethren, all every where, keep your habitation and your first love, and do not go forth from your rule of faith and life within; in which you all have unity and fellowship, and the Lord will be your comforter and teacher. And if you do not go forth from the light, spirit, and truth within, the light you will feel to guide and lead you, and instruct you. And by it you may have immortality put upon you. And be not ashamed of Christ Jesus the light, and life, and teacher; nor of his spirit to lead you. For, can they find no occasion against you, but because you worship God in spirit, and obey the command of Christ Jesus. And so, as the old cry was, 'away with such a fellow from the earth, it is not fit for him to live;' so it is now. But blessed are those that keep their habitations clean, and live in the power of the Lord, which was before the curse was. G. F.

CCXXXIX.—*A General Epistle to all Friends.*

All my dear friends and brethren, who are of the royal seed of God!—Patience obtains the victory that runs the race and obtains the crown; be married and joined to the seed Christ the Lamb, slain from the foundation of the world; from its foundation, I say. For as you are joined to the seed, and married to that which hath been slain from the foundation of the world, which hath the victory and doth overcome; by this you come to the end of the world; mark, to its end. And now all Friends, look upon the sufferings that have been since the fall, and since the world began. And again, look upon the valiant prisoners, and such as stood with the Lord and for the Lord, and followed and obeyed his movings, and motions, and commands; with the victory they had, how they triumphed in the Lord, over that which was against the Lord; for by faith Abraham forsook his country, and his Father's house, and his national worship. And by faith was Abel's offering accepted of God, unto whom God had respect. Therefore did wicked Cain persecute and kill him about his religion. And this was not long after man was fallen from the righteousness, and the power, and the image of God, which man was made in. And by the faith, and the power, and wisdom of God did Moses go down and speak to Pharaoh

the king of Egypt, and through the power, and hand, and arm of God he led them out of Egypt; which signifies misery, thraldom, and bondage; though afterwards when they were come out, and had tasted the power of God, many fell. And Moses saw Christ, the great prophet that was to come, which was to build his house, (as Moses by the wisdom of God had done his, in the time of the law, with types, figures, and shadows,) and so look upon Moses how he conquered all the magicians, and comprehended all the sorcerers, and soothsayers, and Pharaoh's religion, and their worship, and could not bow nor bend unto it.

Look upon Joseph, who through the enmity in his brethren was sold into Egypt, who underwent reproach and imprisonment; unto whom God gave power over all at last, and confounded all the wise men, and the national worshippers in Egypt, and came in favour over them all by the power of God. And remember Abraham, who was in the faith and the fear of God; and how Abimelech's house for his sake God plagued. Therefore keep in the faith of Abraham, then who wrongs you the hand of the Lord will turn against them. And whilst they stood in the power of God, what victories they had over their enemies! As instance Sampson, David, and Saul. But when any went from the command of God, how under the heathen they fell! So now ye who are come to God's power, which goes over the power of darkness, and before it was; in that stand, triumph, and trample; who are come to the end of carnal weapons, and striving with outward arms. And ye may look upon them, how valiant they were over the Philistines, both Sampson and David, and his mighty men, when they were in the power of God; and how David's three mighty men broke through a whole host to fetch water to refresh David. Therefore now ye in the power of the Lord, the mighty God, go over all the Philistines of the earth, and their carnal weapons, as there they in the time of the law did with carnal weapons. And how often Jacob's well was stopped up (the beloved of God, the second birth) by the Philistines; but Jacob did thresh the mountains as he did arise, and drove them away; by which he might drink again. So read this in the substance, who are come to the second birth, which goes over Esau and the Philistines, both which was before they were. And also remember how the prophets were imprisoned, and put into dungeons and stocks, &c. As in particular Jeremiah, and how they were mocked, and scoffed at, and reproached, for declaring against the sins and wickedness of the times, both by rulers, teachers, and people; and yet by the power of God they were carried through, and over all. And the cry was then 'Cursed is he that puts his trust in man, or feared man, or the arm of flesh,' &c.

So remember Daniel, and the three children, though prisoners, yet could not bow to the national worship, and so were cast into the fiery

furnace, and the den of lions, unto whom the Lord God gave dominion over their enemies, and confounded the national worshippers, with all the magicians, and made the king to change his decree and law. And this was in the Babylonish monarchy; and when the Medes and Persians got up, the power was changed, then they cast Daniel into the den of lions, because he prayed to his God contrary to the king's decree, to whom God appeared again and confounded them all, and made the king or emperor to change his decree. Therefore keep faith in the power of God, for that is it by which the elders of old obtained a good report. And consider Mordecai, who stood faithful, and could not bow to proud flesh, though it was in danger of destroying all the Jews, over whom, through obedience to God, he gave him victory, by which he came to answer the good in all people. Now consider, they that came to profess Christ, who was the substance before the types, figures, and shadows, which were held up by the Jews in the law, and first covenant, and priesthood, and ordinances, (which Christ the substance came to end,) how that, I say, the christians of old by that kind of people, the Jews, as you do now suffer the most, and have done, by them that are the greatest professors of Christ's words, but out of the life and power of Christ, which the apostles and saints were in in the primitive times.

So it is no new thing, and, as Solomon saith, 'here is no new thing under the sun;' for it is not a new thing for the birth that is born after the flesh to persecute the birth that is born after the spirit. And look upon the apostles, and consider how they suffered, (and by whom,) that bore testimony to the substance; their sufferings were by such as were in the husks, shadows, inventions, and rudiments of the world, and such as were fallen from God's righteousness, image, and holiness, and not in the renewed state. And consider how that the Hebrews suffered the spoiling of their goods by the Hebrews, who were called Jews, as you may read in the epistle to the Hebrews; for ye read in few of the epistles, that the Gentiles suffered the spoiling of their goods, (or the christians by the Gentiles,) but mostly by the Jews, the great professors, as you do and have done in these days.

And consider how the witness hath been slain, and (the true church,) the woman fled into the wilderness, who was persecuted; and how she hath been fed there of God; and how since that time the beast and dragon's worship hath been up, and the false prophet, and the whore, (the false church,) which hath ridden on the beast in the dragon's power, whom the people have worshipped; who hath caused all nations to drink of the whore's cup of fornication. Now you that have come to the end, and beyond all the worships of the beast, and after the worship of the dragon, who come now to fathom the whore (the false church) and the false prophets, and come to see the power,

and to be in it, that takes them and casts them alive into the lake of fire, (which hath been worshipped,) and burns the whore's flesh with fire; which power gives them dominion over them all, and to see to the very apostles' days, what they were in, and what hath got up since then; for it is sixteen hundred years since the false prophets and antichrists came in, (therefore they may plead antiquity.) Now with the power of God ye may look what tricks they have played in the world, since the primitive times in the apostacy: but now is the bride coming up out of the wilderness, and the prophet is arisen and arising, and the everlasting gospel shall be, and is preached again to all nations, kindreds, tongues, and peoples, of them that dwell upon the earth; and the reapers are going forth to reap people down, and so up to God, and to bring them into the barn, and to gather the wheat into the garner. And people shall come to worship God, that made heaven and earth, the sea, and all that is therein, and the beast's worship, and dragon's worship, and the great whore's church is falling, (the true woman is coming up,) false prophets are falling, true prophets and true witnesses are rising and risen. Sing, triumph, and rejoice; glory in the highest! trample, tread, and bow them before the mighty God: let the wicked bow before the gates of the righteous. Sing and rejoice, the heaven of heavens praise the Lord! Now the dragon's worship, beast, false church, false prophet are taken, the old dragon cast into the lake of fire, (and with him the false prophets,) and the flesh of the whore burnt. Reap out, reap out, reap out, I say, (with the power of God,) ye reapers unto the Lord, for here is the day of harvest; for as the other falls, the day of harvest is known, a day of gathering; for it is that which hath inwardly ravened that hath scattered. For the inwardly raveners, and wolves in sheep's clothing, whose fruits have been briars and thorns, and thistles, are them which have made up the false church, the whore, the false prophets, and the beast's worship, and the dragon's worship out of the truth, which have made the world like a wilderness, overgrown with thistles, thorns, and briars, in which lodge the wolves and dragons. The beginning of this ravening into this state was a matter of sixteen hundred years since, amongst whom is found the blood of the martyrs, prophets, and saints in the faith, and in the testimony of Jesus, shed in this dark night of apostacy, separation, degeneration, with all their compelling worships, inventions, laws, traditions, churches, rudiments to be observed, and cups for people to drink. In these, I say, and among these have the righteous suffered since the days of the apostles; and among them is the blood of the martyrs, and the prophets, and holy people of the royal seed found; and by them have they all suffered, and from amongst them will God fetch his royal seed with his own hand, and with his mighty power will he fetch it. Glory

over all to him! rejoice and sing praises, he is now triumphing gloriously, and bringing you over with his power, that ye might see to the beginning before man fell; and know the state of the Jews in the law, and the state of the christians in the end of the law, and the state of the apostatized pretended christians since the apostles' days, out of both law and gospel, how they have gotten up, and in what they have lived out of the life and power the apostles were in, and Christ Jesus, who is the first and the last, the top and corner-stone, who is over all felt, and lies heavy upon the transgressors, who is the rock, upon which the lambs leap and skip. Him feel in you all, then ye may all feel the first and the last, who destroys the devil and his works, (which are imperfect,) whose works are persecution, and murder, and banishment, and cruelty, and imprisonment: 'for the devil shall cast some into prison,' saith John in the Revelations; and the devil was a murderer from the beginning, and a liar, whom Christ destroys, and his works, who was before he was, and remains when he is destroyed and gone, and his works.

Therefore in him (the seed) have ye life eternal, and in him meet together, and then ye are in the pastures of life, who is the first and the last, who is over death and the power of it, and the pastures of death. So who are in this royal seed comprehend the state and time before the law, the time of the law, the time of christians, and the time of the apostacy: for the seed Christ is the first and the last, the beginning and the ending; and in the seed is the stayedness and plainness of words and life, yet a mystery to all them that be out of it. And who are in the seed comprehend and see the state of the sufferings of the just before the law, and the state of the sufferings of the just in the law, by whom, and for what they suffered; and also comprehend the state of the christians, who lived in the end of the law, in Christ the substance, and by whom they suffered, and for what; even by such as were the greatest professors, out of the life of Moses and the prophets, which, had they been in, they would have read Christ the substance, and all them that testified of him, and were witnesses of him: and also comprehend the state, and see who are them that apostatized from the apostles, and the church in the primitive times, who have been the sufferers, and who it is that hath made them to suffer, and for what.

So the measuring line of righteousness is in this known; and also the state now wherein the Lamb and the saints shall have the victory; and the rising of the witnesses, and the prophets, and the reapers going forth to reap the earth, and the woman is coming out of the wilderness, and the worshipping of God that made heaven and earth, the sea and the dry land is known; and the destruction of the devil's worship, and the dragon's, and the false prophets, and the great whore, (the false

church,) and the saints shall reign, and the lamb shall have victory; and the bride, the lamb's wife, shall be known, which is the true church, which Christ is the head of. So in this live; that is, in the life and power of Christ, in Christ the substance, in which ye may know him, the first and the last, and the gospel fellowship which is preached again; which gospel is the power of God, which was before the power of darkness was, which hath darkened life and immortality from people; in which power, life and immortality come to be brought to light again to people; in which power of God is the fellowship which is a mystery. So wait to know every particular of yourselves, to be heirs of this; and know your portion, the power of God, the gospel fellowship, then are ye members one of another, and living stones, that build up the spiritual household. And also know the cross of Christ, which is the power of God, which crucifies from the state in the fall and the apostacy; in that state, I say, that Adam and Eve, and all their sons and daughters are in, in the fall; where, in that state, they glory in the creatures, and in their shame, and in their inventions, or in their strength, wisdom, or riches. But glorying in the cross of Christ, the power of God, the glorying is in that which doth crucify from the state of Adam and Eve, and all their sons and daughters in the fall; and from this state all the apostate christians are since the apostles' days. And in this power of God is everlasting glorying; which is a cross to all that live (as I said before) in the apostacy, and in the fall; but not a cross to them that be redeemed and crucified; for their glorying stands in it which is over all the gloryings in the fall, and all creatures. So in the power of the Lord God meet, wait, live, and dwell, and have fellowship; for in the power Christ lives. Therefore now you that are come to know the gospel preached again which was amongst the apostles, in this power of God you will feel before the fall of Adam and Eve, where all things were good and blessed in the beginning before the fall; which, after the fall, the curse came, which brought the wo and misery: so you that feel the redemption out of the fall, you know the state of the blessing before the fall, how all things were good and blessed: come into the same power that brings you up before the fall, and brings you to be gathered in the name of Jesus, which is above every name, and be gathered into the name of Jesus, by which salvation is brought; for there is no other name under heaven given, by which salvation is brought, but by the name of Jesus. So, ye being gathered in the name which is above every name, and also in the name by which salvation is brought, and by no other name; in that wait, and meet, and keep together; so ye will feel the blessing of the Lord in you, and amongst you. So farewell.

And consider how the servants of the Lord, and his royal people, and

prophets, feared not flames, feared not dens of lions, or dragons, heeded not prisonments, bonds, banishments, whips, nor scourgings, nor spoiling of their goods, and their tortures; nor feared not their being sawed asunder, nor their stocks, their clubs, and staves, nor persecution; but chose rather to suffer reproach with the people of God, than to enjoy the pleasures of sin for a season. And how that reproaches, slanders, vilifying words they regarded not, but trampled upon such and said, the sufferings were not to be valued with the excellency and riches of grace, which they were made partakers of. And the cry was, what shall separate us from the love of God, which we have in Christ Jesus? Shall death, shall famine, or sword, or persecution, or cold, or nakedness, or things present, or things to come, or heighth, or depth, or angels, or men, or principalities, or powers, separate us from the love of God? &c. For by the powers were all the national worships held up, as they are at this day, and the false prophets, the teachers, and the powers joined together then against them that were in the faith; by which faith they overcame and said, there was not any thing that was able to separate them from the love of God which they had in Christ Jesus. Mark! Christ the seed, who destroys the devil and his works; in which seed (Christ) ye come over the devil the author of all prisoning, persecuting, darkness, ungodliness, unrighteousness, unholiness; Christ who doth subdue all things to himself, whose kingdom is an everlasting kingdom, and dominion an everlasting dominion over all dominions. And in this kingdom and dominion have ye all peace, where no unrighteous thing enters. And so in this ye come to be a free people, in life, and power, and dominion. And there is no new thing under the sun, for the wicked cry light is darkness yet, (as of old time,) and call good, evil; and evil, good; and truth, error; and cry up the false teachers and prophets for the true; and false church and worship, and the feigned humility, for the true; and the blind zeal, for the good and true zeal, now as in former days. And so it is the old enemy of mankind, and his works, which the seed destroys, who reigns. Glory for ever to the Highest. G. F.

CCXL.

Friends,—All outward things, figures, types, shadows, and inventions, have been set up since Adam fell; which inventions Christ destroys, and the types, figures, and shadows of him he fulfils, and brings man up out of the fall, to the seed he was in before he fell; and so in the power of God, into peace, love, and unity, and into the everlasting fellowship. Cain differed from Abel in matter of worship; Abraham from his countrymen and nation. Likewise in matter of worship, Moses and

the children of Israel differed from the Egyptians and the Canaanites, and other nations, in matter of worship. Yet after the children of Israel were brought out of Egypt by the power of God, how soon after did they set up a calf, an outward thing? Therefore in the power of God keep over all things, and in his wisdom. And how soon Cora, Dathan, and Abiram began to offer a strange sacrifice, after they were brought out of Egypt by the power of God; and went from the power of God, in which they should have offered; therefore in the power of God keep.

And how soon the children of Israel (when they multiplied and grew numerous,) offered out of the life of the law, and the power of God; then their sacrifices were like unto the cutting off a dog's neck, and blessing idols: therefore keep in the life and power of God. And ye may see Daniel's religion and worship differed from Nebuchadnezzar's the emperor of Babylon, and likewise differed from the Chaldeans and Persians, as yours comes to differ now from all the apostates, gone from the apostles' and Christ's life and doctrine. And there is the mystery of Babylon, as the Jews differed from outward Babylon; therefore keep in the power of God, that keeps you to the beginning. And also ye may see what differences there were among the churches in the primitive times, about meats, drinks, days, and times, but the apostle tells them the kingdom of God stands not in such things, but in righteousness, peace, and joy in the holy ghost. And they were not to judge one another about such things; for meats were for the belly, and the belly for meats, but God would destroy both them and it, and showed them that it was below christians to jangle about such things. And also what jangling was there in the church in the primitive times about circumcision, which the apostle brings them off, and tells them, that circumcision nor uncircumcision availeth nothing, but a new creature. Therefore mind that new creature, and the faith that works by love. And how also there were janglings about baptism and the supper, and about men, some for Paul, and some for Apollo, &c. But the apostle directed them all to know Christ the seed, in the male and female, and told them he preached Christ in them, and bid them examine themselves, and prove themselves, and to know him to be in them, otherwise they were reprobates; and he brings them off from things that are seen, for the things which are seen are temporal, but the things that are not seen are eternal. Now these things which they jangled about, were things that were seen, and not eternal things, but temporal; for, if they did not come to Christ Jesus, the substance of those things, they remained in the reprobation from the life, truth, and substance. And also what janglings there were amongst the primitive christians, about marriage of believers and unbelievers, and the departing of the be-

lievers from the unbelievers; which the apostle told them, that marriage was honourable in all, and the bed undefiled; and how that they should abide together, the believer with the unbeliever; and how that the believer sanctifieth the unbeliever, by which their children were not unholy, but clean; and how it was better to marry than to burn; though he spake to the same Corinthians of a state which was beyond that. And likewise, also how there were janglings about ministers and teachers, about such as transformed themselves as into angels of light, and such as preached for filthy lucre, and such as served not the Lord Jesus Christ, but their own bellies; the apostle stops all such, and brings them to the life, and seed, and power of God over them all; and shows concerning marriage, how God made them male and female in the beginning; which was the honourable marriage before the defiled state was.

And likewise what janglings there were, whether the woman should be covered, or the man should be covered, when they prayed or prophesied; in which the apostle set forth a comeliness among them, of the man's being uncovered, and the woman covered; inasmuch as the man was the image and glory of God, and the woman the glory of the man. Nevertheless, he would have them to know, that God was the head of Christ, and Christ was the head of the man, and the man was the head of the woman; and the woman was made for the man, and not the man for the woman. And thus ye may see that these Corinthians were not come up to the state of Adam before he fell, and of Eve, by the apostles setting thus forth their states. And whereas it is said by some, 'that Christ is the head of the man,' &c. which head of man, (say they,) is the same that is head of the woman. Mark, now, if it be so, according to this interpretation, (which is wresting,) then Christ must be covered in the woman, when she prays or prophesies, and the woman must have power over Christ, and she be uncovered, then Christ must be shorn or shaven; which is ridiculous, and shows then a difference of Christ in the male and the female; which is not so, for God is the head of Christ, and Christ the head of man, as he was made, and man the head of the woman. But as woman received the temptation, and likewise also the man, and so are both in the fall; now this was spoken as man was made before he fell, which as man comes up again out of the fall, and woman, Christ in the male and in the female is head of both. But now this was spoken to the Corinthians, (who were not come up to the state that Adam and Eve were in before they fell,) among whom this difference about covering or uncovering was, whether the man should be uncovered, and the woman covered when they prayed, &c. Which was the comely order which the apostle set amongst them, and told them there should be heresies among them, that they that were

approved might be made manifest, and looked upon them as heretics, who jangled contrary to his comely order and practice, which was, as said before, spoken to such as were not come to the state of Adam and Eve before they fell; for they that are come thither, to that state, by Christ, are come before outward coverings were; and them that are come to Christ, are come to the end of prophecy, to the seed Christ, the top-stone, in whom all things end; which top and corner-stone is over all that laid that ends and changes. So let your life be in that which never ends, nor never changes, and in whom there is no changing nor altering. And who are come to this will not go back again into outward things. And also ye may see what jangling there was amongst such as did forbid meats, and drinks, and marriages; and such got up into worshipping of angels and compelling ways, which after a time did separate, and apostatize from Christ, and the apostles, and so afterwards became antichrists, in an anti-liberty, and anti-freedom, to such as know all things good and blessed as they were in the beginning; which, who are there, are out of the state which Adam and Eve were in before the fall, where all the janglings are about outward things, which is in the fallen wisdom; but who are come up into the wisdom, and the seed, and the life, and the substance, and know the state of Adam in the fall, and his sons and daughters, where the curse, wrath, and wo are and know the state of Adam and Eve before the fall, how all things were good and blessed to them: these, I say, are above the janglings about outward things; for they that set up outward things are in the fall, and there keep people from going home to the beginning, and there is the ground of making sects about outward things, which keeps them from the universal power of God, which was before the fall, and brings up out of it; and that is not to preach the gospel, which is the power of God, which was before types, figures, and shadows were, and brings up out of them. And in this power of God is the fellowship of the gospel, which lasts for ever; so is the fellowship everlasting, that never hath an end. For all the jangling in the apostacy brings into sects, and schisms, and heresies, since the apostles' days, (from the apostles, out of the life and power of God, that they were in,) it hath been in outward things, and about outward things, and their eyes have been at them, and about them have been jangling; which, now ye that have seen the everlasting gospel, and known the everlasting gospel preached again, which was among the apostles, and have been reaped out from among the apostates, got up since the apostles' days; I say, live in it, and dwell in it; in which life and power ye see over to the apostles' days, by the spirit that gives to have an understanding of things; in which power of God ye do not only see to the apostles' days, but over the Jews' law without, and its figures, types, and shadows, which were

given to the sons of men, and of Adam after he fell, in the fall, which type out the life, that is to say, Christ, who redeems up out of the fall, which man was in before he fell, and up into the state of Christ, which shall never fall, unto himself. And in this man seeth the blessed state, how all things were good and blessed, and how all the works of God are perfect, and he himself God's work, who set him in dominion before he fell, as he was in the power, image, and righteousness of God. And so Christ, who brings man out of the fall, whom all the types, figures, and shadows, and typical things figured forth; all which he ends, and is the substance of all variable and changeable things, in whom all the true christians have life, and live in his life. Now the janglings of the Jews against the christians were, about their outward things, in the first covenant, law, and first priesthood, that held up these things (in opposition to the christians) which God had commanded, not seeing him whom the true christians witnessed, who restored them out of all the changeable things, up into the state man was in before he fell, and before those types, figures, and changeable things were, which since the days of the apostles, and also in their days, things were getting up, which the apostles judged; and setting up also by such whom the apostles judged and denied, and set forth orders and comeliness among the saints, and preached up the substance Christ, in whom there is no shadow, changing, nor variableness. And that the heat of some spirits got up so high about their outward things, that when they were not owned nor received, their sacrifices, and their will-worships, and their feigned humility, and their observing of days, and times, and forbidding marriages, setting up their doctrines and traditions, which were not to be touched, tasted, nor handled, they went enviously into Cain's way, and Balaam's, and got great men on their sides, and admired their persons because of their advantage. Such went from the voice of God, which brought them out of Egypt, as Core did.

And all the envious spirits rose against them that were in the power of God in all ages, because they could not observe their outward things which they had set up to be observed, which they that were in the universal power of God, which was before the fall was, could never do; for their freedom stands in that; therefore is Cain wrathful (against his brother,) who is the wanderer and vagabond from God's voice, way, life, and acceptation.

So ye may read all, the state in the fall from God's power, where the forcing and compelling to outward things hath been, which hath kept people out of the power, and from coming up to the beginning again, and from the universal fellowship; in which fall and apostacy have they broken to pieces into many sects, heads, heaps, names, and peoples. Therefore ye all dearly beloved Friends, that know the universal power

of God, that goes over all the apostacy and the fall, (where the curse, and wrath, and wo are,) to the beginning; you know the redemption out of this state into the beginning, where all things are blest to you that live in love and life, in which ye have the everlasting peace with God. And so keep in the universal eye, and the power of God, which keeps you over all to the beginning, which is the pure eye; for the impure eye is in the fall, out of God's power; for all the setting up outward things in the apostacy, and in the fall, doth but keep people from home, and from going home, that is to the state which man was in before he fell, up into that state home again; which, when come thither, he is come out of the fall, and also out of the apostacy. Now they that do so, (to wit, set up outward things,) gather people to themselves, not unto God, nor home again to their first habitation; for they who set up outward things lost their first habitation, to keep people in the fall. Adam and Eve lost their habitation; Cain lost his habitation not doing well; Balaam went from his prophecy and his habitation not doing well; And all they that went from the apostles in Cain, Core and Balaam's way, lost their habitations, and so came under a chain of darkness. As likewise all they that are inwardly ravened from the spirit of God, who are gone into outward things since the apostles' days, in the apostacy, have lost their habitation, and set up outward things to keep others out of their habitations, and then if they do not observe them, they are wrathful against them like Cain. And Core went from his habitation, from the power that brought him out of Egypt; and so such come under the chain of darkness, who lose their habitations, and they that lose their habitations, lose their first love.

Therefore to you all, this is the word of the Lord God, who have tasted of his power, and believed in his light, and enjoyed his light, by which ye see his seed, keep your habitations, then ye keep your first love, then ye keep unity and fellowship, then ye keep dominion. And let Cain, Balaam, Core, and all the apostates, and the devils out of truth, and the sons of Adam in the fall, roar and rage never so much, ye in your habitations, and in your houses coming up to the beginning, ye are safe and at peace. In which, ye feel the power, and life, and seed of God, that never alters nor changes, in which ye have the blessing and promise of God; and know the state where the curse is, to them that goes from their habitation, and so lose their first love. In which ye in your habitations and first love abiding, the power of God, and his seed the top-stone are over all set. And in the wisdom of God ye come to answer that of God in every one, and so come into dominion, and the habitation in which ye hear the voice of God, and see the blessed state, where all things are blessed, as I said before, before the apostacy, that man was drove from God, in which ye feel life and power, and the seed which remains when

all that which is in the fall and apostacy is gone; in which ye know the kingdom of the son of God that lasts for ever; in which ye know the worship of God in spirit and in truth, which the devil is out of; and the fellowship of the gospel, which was before the devil was; and the fellowship of the cross, which crucifies from the state of Adam and Eve, with their sons and daughters in the fall; and in that be glad and rejoice, in which ye have settlement and establishment, and come to the church in God.

Therefore ye in the universal seed of God, and power of God, which fathoms all things, that never ends nor changeth; in that all dwell and live, that the seed ye may feel over all set, and the top-stone over all laid, which is the first and the last. G. F.

CCXLI.

Dear friends, keep your meetings in the name of the Lord Jesus Christ that never fell, in which you may see over all the meetings that are gathered by all the sons of Adam, that are out of the power and life. You that are gathered in the name of the Lord Jesus Christ that never fell, him will you feel in the midst of your gatherings, in the light, life, and truth. And so look, (over all the wicked's prisons,) at the seed of God, Christ, which was before they were, and will stand when they are all gone.

And so never heed the wicked's tempest, storm, nor hail, nor his arrows, nor instruments of cruelty; let not the back and the hair, the cheek and the shoulder be ever turned from him; though many weapons be formed against him and his followers, yet they shall never prosper, for the seed Christ shall reign over all, and will stand when they are gone, which was before they were.

And so be faithful unto the Lord God, and be valiant for his truth upon earth! Showing that something will oppose it, or else what need the word valiant be spoken? And so mind the truth, (and not the wicked's persecutions,) and the living way, which is Christ Jesus, who never fell nor changeth, in which you may see over all Adam's sons' and daughters' ways in the fall, who do change, being in the way, Christ Jesus that never fell, who doth not change; in this way you have life eternal, in which you see over all in the fall, (in which is death,) and so Christ being the way, he that forsakes his way, forsakes his life; and he that doth not come out of the way of Adam that fell, (into the way of Adam that never fell,) lives in death. So let all haste and run for their lives into Adam that never fell, out of Adam that fell; for Adam's ways that fell, are the ways of death; but Adam that never fell is the way of life. In Adam in the fall are trouble and unquietness; but in

Adam that never fell are peace and rest. In Adam in the fall are shadows and turnings; but in Adam who is the living way are no shadows nor turnings. So every one in Adam that never fell, (Christ Jesus,) who never changeth, the same yesterday, to-day, and for ever; then you are in the living way, in which you all have life, in Christ the living way, which never fell. And so he is the way, and he that forsakes the way, Christ, forsakes his life. In this all may sound forth, 'who hath any thing against this way, Christ, who never fell nor changed?' It was Adam changed, and Eve changed, and their sons and daughters in the fall are in the falling, changing, changeable ways. But who are in Christ that never fell, see over them all in the fall, that turn about with every wind as it ariseth. And so in your way live, all in Christ Jesus, so will you feel light, life, and power; that life which was with the Father before the world began. In that all feed, and in that feel power, and that way never changeth with the winds and tempest; and the cry is, haste, haste, out of Adam and Eve's evil ways, in the death, fall, and changings; and run, run, out of them into the second Adam, the life, and the way that never fell nor changeth. G. F.

CCXLII.—*The saints' weapons are spiritual, that the blessing of God may come upon all men.*

We are not against any man, but desire that the blessing of the Lord may come upon all men, and that which brings the curse may be destroyed; and in patience do we wait for that, and with spiritual weapons against it do we wrestle, and not against any man or woman's person. For amongst us Christ is King, who bringeth the blessing, and destroyeth that which brought the curse. And whoever dwells in righteousness, (man or woman,) and loves mercy, and doth justly, and walks humbly with God, and hath the humility, which goes before the honour, we are not against. But whosoever doth unrighteously, or doth not justly, nor righteously, nor walk humbly before God, and will have honour before humility, God will overturn such by his power. And in that let your faith be; for we look not at persons, but at the power of God; and know the reign of Christ amongst us. And as it is said, 'God save the king,' or 'God bless the king;' we would not have him nor any man destroyed, but saved; and so blessed.

And the saved man will not suffer any thing to rule that destroys; and so our mind is, and we would that all men were saved, and come to the knowledge of the truth, which the persecutors are out of.

And all Friends, dwell in the endless power of the Lord, in which the supremacy is known, and the power which hath no end; whose dominion is over all dominions, and will stand when all other have an

end; and in that is the patience felt, which runneth the race, and obtaineth the crown; and that hath the wisdom, which is sweet, and cool, and pure, whereby the living truth hath the supremacy and dominion, and in that keep your meetings. G. F.

CCXLIII.

All my dear friends, this is your day to stand in him that stood steadfast, and reigned over old Adam and the devil, and all the persecutors. Old Adam did not stand, but Christ the second Adam, the heavenly man, stood, and never fell. Ye, I say, in him stand; for now is your time to stand in the life over death, and in the light over darkness, and in the seed that bruises the serpent's head, in whom you all have life, dominion, and peace.

The Lord is coming upon the wicked in his thundering power, for they are ripe. For they are all corrupt with blood, and their flesh is rotten; and they are fallen into the pit, being led by their blind guides into the pit and ditches, where they rot and stink, being putrified with the heat of their lusts. G. F.

CCXLIV.—*To Friends in Barbadoes, Virginia, Maryland, New England, and elsewhere.*

O friends!—You all that have tasted of the power of the Lord God, and of his truth, that is pure, and doth not admit of any impurity nor change. Oh! therefore the holy truth mind, which will let nothing that is unholy in you live. For nothing that is unholy can enter into the kingdom of God; and none that are disobedient to truth must enter into the paradise of God; for, because of disobedience was man and woman put out of paradise. And therefore all every where, mind the pure power of the Lord God, and the truth which first convinced you; and whatsoever is gotten up through the carnal reason, and your eyes going from the power of God, and that which did convince you; let that be purged out of your hearts; if not, it will lift up your hearts to consultations, subtilty, questionings, reasonings, and disputes. Oh! I feel too much of that which hath gotten up into the wrong understanding part, through which wrong liberty gets up, which will bring a plague into the heart, which is worse than an outward plague. Oh! therefore consider, the life and the power of God hath not the supremacy in all your hearts; for I feel some minds, and some bodies have let in that which hath defiled them, and doth defile them. Oh! cleanse, cleanse, cleanse, and join to the pure immortal power; for the power of the Lord God will make room for itself, either in cleansing or in

vomiting or casting out them and that that doth not join to the power of God. Sodom, that whorish and adulterous spirit, it must to the fire; and gainsaying Core into the earth. And it will throw down that which hath been lifted up. The besom of the Lord is going forth to sweep, the candle of the Lord is lighted to search every corner of your houses; for the just walk in the path which is a shining light, which admits of no rubbish in it. Oh! come out of all these things which you have entertained in your minds, which you received not from them that came to minister unto you in the beginning. Oh! dwell in the power of the Lord God, for to keep you low; and take heed of getting up into conceitedness and the air, and to set up that which pertains not to the kingdom of God, but to strife, which never the apostles, nor the saints since, in the power of God set up; for if you do, the power of God will sweep it and you all away. And Oh! you that come to be vessels of honour, and vessels of the mercies of God, have esteem of your bodies; for such as defile their bodies, are neither vessels of honour, nor vessels of the mercies, but of wrath, and are for the wrath. Therefore keep out strife, keep out fornication and the adulterous spirit; keep out the lusts of the eye, the lusts of the flesh, and pride of life, which is not of the Father; that that which is of the Father, may be received, and have an entrance into every vessel. Oh! be not lifted up with a vain mind; and let Balaam's nature be slain, that erreth from the spirit, and raiseth stumbling-blocks; and such as keep not their first habitation in the power of God and his truth, become enemies to such as are heirs of the kingdom, and the power of an endless life. Therefore all Friends and people, mind that which first convinced you, that power of God which first awakened you, and arise and live in it, that all your eyes, minds, and hearts may be kept single and naked to God, and to one another; and unclothed of all that which is contrary, and is got up since. For the seed, the life of Christ Jesus, reigns and rules: glory to him for ever.

I have been incapable to write or receive writing a long time, or to speak, or bear to be spoken to, but have been as a man buried alive, for else I should have written to you before now; and therefore, O dear friends! give no occasion of stumbling; keep tender; for hardness of heart is worse than an outward plague, for that brings destruction many ways. And so grieve not the spirit in others, nor in yourselves. And whatsoever is decent and comely follow; honest and of a good report; that makes for peace, and not for strife under pretence of love; for that is not of God. For God who is love, is not the author of strife and confusion, but of peace. G. F.

So, I desire you to let copies of this be sent into Virginia, Maryland, and New England, to be read among Friends in all their meetings. Things are pretty well here, Friends being in love and unity, and the dread of the Lord God is amongst us, who reigns and will reign.

CCXLV.—*An epistle to be read in all the assemblies of the righteous.*

All my dear friends every where, live in the noble seed Christ Jesus, the saviour and the anointed one, and the righteous holy one, that your minds, hearts, souls, spirits, and bodies may be righteous, living in the righteousness of Christ Jesus, in all love, virtue, truth, and holiness, without which none can see God. For the Lord loveth the righteous, and the righteous are in peace, and all workers of iniquity their mouths shall be stopped. The throne of iniquity must down, and the chamber of imagery in every heart; for the Lord must have the heart, for it is to be his offering and sacrifice. All lips must be pure, and hands clean, that confess the Lord Jesus Christ, and all tongues and eyes single to God and one to another; and all mind the Lord's business in the truth, and be given up to him, and in it, serving the Lord God in newness of life; that all your feet may be guided in the way of peace, and to walk uprightly before the Lord in his way, which is Christ Jesus the light, which is perfect. This is the way of the just, which is a shining light; and in this way is the living God well pleased with you. And you that grow rich in the world in earthly things, who have had a stirring in you formerly in the service of God, take heed lest your minds run into your outward businesses, about outward things, and therein be lifted up above the good and just spirit, and so leave the service of the Lord and his business, in minding your own. For outward riches, and the things of this world, will pass away with the outward riches therein, for they have wings: but the word of the Lord, which lives and abides, and endures for ever, will remain. Labour for the riches of it, for that will endure with you; and seek the kingdom of God, which will never have an end, that stands in righteousness and in holiness, in which you have joy and peace in the holy ghost; then all outward things will follow, which are below. So that in righteousness, holiness, and truth, as just men and holy men, and men fearing God, and as righteous men, sons, and servants, and children of God, you may all live, in all righteousness, holiness, pureness, truth, justice, and equity, in all manner of life and conversation; so that your conversations may shine as lights of the world, knowing that all unrighteousness, uncleanness, unholiness, injustice, untruth, and impurity are not of God, but are out of the kingdom of God; and likewise all cheaters and cozeners, who do enrich themselves by falsehood; and all drunkards, adulterers, whoremongers, fornicators, murderers, idolaters, and liars; these works and workers are out of the kingdom of God and his power, and they are of their father the devil, who is out of the truth. And therefore in the truth live, which the devil and his works are out of;

and that truth makes you free. In which truth and spirit is God worshipped. All that do violence, cursed speakers and swearers, are out of the truth and the command of Christ Jesus; and therefore live you in the love of God, in which you may be sensible of his mercies; in which love, you living in the pure humility, you learn of Christ Jesus. For presumption is learned of Adam in the fall, of the serpent that brought him into the fall, where all the defilement is and the profaneness. Being in the whoredom from God, where all manner of whoredom and uncleanness is, and deceit and falsehood, the liar, and all sin, and unrighteousness, and transgression. And this is comprehended all to be in the fall, with the serpent that brought them into the fall, whose head Christ comes to bruise, that is, to break his power and strength, and to destroy him and his works. And Christ is pure, the holy one that doth this, the righteous one, the holy one, and in him live, the second Adam that never fell; then shall you come to know a state that will never fall, in that which is first and last. For Christ that sanctifies is pure, who sanctifies the impure; he who never fell, sanctifieth and washeth them that are in the fall; he who never transgressed, redeems out of transgression; he who never sinned, redeems out of sin, and makes an end of it; and he who never trespassed, comes to forgive trespasses and blot them out. And every one that comes to witness this forgiveness by him, who have been the trespassers against God, they cannot but forgive men their trespasses against them, as they come into the kingdom of glory and life, where the Lord hath his glory. Oh! the glory of the Lord which lasteth for ever! And glory, glory be to him for ever, whose everlasting glory, and life, and power shines over all, and spreads itself, and puts forth itself over all.

O friends! let righteousness flow amongst you all, truth and equity, uprightness and holiness, which become the house of God; and live in the holy order of the life, spirit, and power of the everlasting God. Keep in the faith that works by love, that purifieth your hearts; the mystery of which is held in a pure conscience; which faith brings you to have access to God, and gives you victory over that which separates from God. This is that by which you subdue mountains, and quench the fiery darts of satan, and overcome him withal; and in this you have all pure unity; and you edify and build up in the holy faith the gift of God; and this is that which is to be contended for, which is the same that was once delivered to the saints. Oh! live in the pure hope, which purifies you as he is pure; which hope is Christ, who was before the hypocrite's hope was, who both (him and his hope) are impure; and so feel Christ your hope, which anchors your immortal souls, that stays it in all waves, storms, and tempests, and is sure and safe in all weathers; Christ, who is the same to-day as he was yesterday; so no new

thing. For he is the rock of ages, who was before ages; who is the corner-stone, and also the first and last, who will crush and bruise to pieces all giddy, wandering, and unestablished spirits, and confound them who are cunning, and hunt before the Lord; for the Lord should go before them, he should be the guide. For they that hunt before him, will not have the Lord to be their guide, who is the same to-day as he was yesterday, and so for ever. For Adam and Eve did not abide in their possession, nor Cain, nor Core, nor Balaam; see what came upon them, and what was their end. And likewise the Jews did not abide in the possession of the law of God, which was just and holy. And also the apostatized christians have gone from Christ, and did not abide in him, who is the same yesterday, to-day, and for ever; therefore they are gone into so many ways, and seek after so many new ways, and run into so many fables, as though Christ, who is obeyed one day, should not be obeyed next day. And this is disobedient Cain, wandering in the land of Nod, smiting at Abel, who obeys him, who is the same to-day as he was yesterday, and so for ever; yea a lamb slain from the foundation of the world; who reigns over that nature that hath slain him, and will reign till he hath put all under his feet. And therefore, friends, in Christ live, and in him walk; hear, obey, and follow him, who is the same to-day as he was yesterday, and so for ever. And so you that are the true believers, who are past from death, and sin that brought it, and the devil the author of it, are come to the life of Christ Jesus, (who, as I said before, is the same to-day as he was yesterday,) if your belief stand in him that is the first and last, the same to-day, yesterday, and for ever. And this is the believer that is born of God, the immortal birth; and this birth is he that overcomes the world, that doth not sin, that keeps himself, because he is born of God, and the seed of God remains in him; and hereby the children of God, and the true believers are manifest from the false believers and children of the devil. He that doth righteousness is of God; he that doth not righteousness, is not of God. Therefore you that feel the law of the spirit of life in Christ Jesus, to have put down the law of sin and death in you, (that authority of putting it down,) be ye ordered by the law of the spirit of life that is in Christ Jesus, which makes you free from the law of sin and death. So in this law of the spirit of life in Christ Jesus have you fellowship, order, rule, and government, in the law of life, and in the law of peace that gives victory, which Christ Jesus is the author of, who renews you up into the righteousness and holiness in the image of God, out of the unrighteousness and unholiness, and the image of satan. Here the Lord hath the glory, and Christ your holy redeemer and saviour is confessed, to the glory of God. So wait that you may all sit down in Christ, who is the first and the last, and the image of God, and wis-

dom of God; that by his wisdom, which is pure, righteous, and holy, you may come to order all things to God's glory.

Adam fell from the state God placed him in; and in the fall, Adam's sons and daughters turn from way to way of their own. But for man and woman to come out of all national corrupt ways, religions, churches, worships, fellowships, and teachers, to the state that Adam and Eve was in before they fell, and no farther; that is a state where he may fall again. But, to come to Christ, who was before the world began, who is first and last, beginning and ending, such abiding in him shall know a state that will never fall. For Adam's state before he fell, was above all the earthly and worldly wise, and knowing, and their dark understandings and perverse ways, which their perverse spirit leads into; where are all manner of uncleanness, unrighteousness, falsities, puffing-up and pride, and all the crooked, rough, cross ways, and mountains of sin, which are become as graves and prisons for the just. Adam's state before he fell is beyond all this, who fell into this; but Christ that never fell, is a state beyond Adam; and he is to be heard and followed that never fell; and in him are people to sit down, who is the rest, and peace, and life; who destroyeth the devil and his works, and makes an end of sin, together with ungodliness and unrighteousness, which hath dishonoured God; so bruiseth the head of the serpent, and breaks his power, and crusheth him to pieces, that the seed Christ may rise in all; which honoureth the Father. Now this being manifest and known in all, then the lamb is known to have the victory, which hath been slain from the foundation of the world; and then in the seed you come to know your election before the world began. And here the Lord's words are fulfilled, his glory he will not give to another, who destroyeth that that took the glory to itself; which brings up to that noble seed and plant in man which gives the glory to God. And here as you live in the seed Christ Jesus, your election you know before the world began, and reprobation since the world began. For Core, Cain, Ishmael, Esau, Sodom, and Egypt, spiritual and temporal, have been since the world began. For Egypt is thraldom, bondage, anguish, and darkness, and Sodom is whoredom, and Cain disobeyed the voice of God, and Core gainsayed the law; and whoever feels all this nature in them, they are vessels of wrath; and let them not complain and say, why hast thou made me thus? For there are vessels of honour, and vessels of dishonour. Vessels of mercy, vessels of wrath. And it is not in him that willeth and runneth, but in God that showeth mercy. Now Esau, the first birth, signifieth a worker. Jacob the second birth, signifieth a supplanter; and when Jacob hath supplanted Esau the first birth, the profane nature, Jacob is called Israel; that is as much as to say, thou hast power with God now. So where the election is risen, and hath put

down Cain, Core, Egypt, Sodom, the first birth slain, which brought all the wrath into the vessel, and the old bottle broken; here is a new bottle that holdeth the new wine, and vessels of honour, and vessels of mercy, in the election before the world began; and you have all things made new, a new heaven and a new earth.

And all Friends, that be in any manner of sufferings, imprisonments, or banishments for Christ and his truth's sake, live in Christ and sit down in him, in whom you have all peace, life, virtue, and rest in Christ Jesus, who was before all that was that makes to suffer, and will remain when it is all gone; and was the 'first and last, the beginning and ending, the same to-day, yesterday, and for ever.' In him sit down and live, that doth not change; then your religion doth not change, your worship doth not change, your way doth not change; for Christ is your way, 'who is the same to-day, yesterday, and for ever;' and your fellowship, and unity, and community do not change, being with the Father, who doth not change, but is the same from everlasting to everlasting. And they whose religion, fellowship, and worship change, and who gad about, and change their ways, are fickle, and have itching ears after the ways that change from Christ, who doth not change, who is the way, the 'same to-day as he was yesterday,' to be walked in.

And all Friends, that are in any temptations or troubles, look at Christ, who bruiseth the serpent's head, your adversary, your enemy, your troubler, your tempter, your defiler, your accuser, the wicked one; fear him not, but look at Christ Jesus, that bruiseth his head, breaketh his power and strength, and crusheth him to pieces; in Christ have you peace, which was before the devil was. Reign in him, Christ Jesus, who is your light, and life, and salvation; and fear God, and give glory; glory to him for ever. For this serpent, the enemy, the adversary, the devil, the wicked one, the dragon, the accuser, the tempter, he tempted Christ to the creatures, to the glory of the world, and to worship him, to destroy himself; but Christ bruiseth his head, breaks his power and strength, and crusheth him to pieces, and destroyeth him and his works. So in him live and rejoice, in whom you have peace, and life, and dominion; in him who was before the serpent was, the first and last, the 'same yesterday, to-day, and for ever.'

Ah! my dear friends and brethren every where! the power of the Lord God is over all, live in it, that you may feel a unity and fellowship in the power of the Lord God; that through that power of the Lord God you may all come to be heirs of the power of an endless life; through which you may inherit eternity, and so to feel life eternal abiding in you; the manslayer hath not eternal life abiding in him; that is, he that envies his brother. So all the persecutors that envy their brethren have not eternal life abiding in them. Unde-

this all the persecutors about church, religion, worship, faith, ministry, and fellowships, and envious persons, having not eternal life abiding in them, are comprehended. Therefore you all, feel this eternal life abiding in you. And he that hath the son of God hath life eternal abiding in him; and so in this eternal life you have an eternal fellowship with God and his son, and with one another. And in this the law of life, that is in Jesus Christ, passeth sentence on the law of sin and death in every man and woman, and brings it to the execution. Through which law of life righteousness flows, and runs down as a stream, and also justice and truth. Here by this law of the spirit of life in Christ Jesus, (mark, in Christ Jesus,) you come to know the Lamb's throne, and the throne of iniquity thrown down, its mouth stopped, and the chambers of imagery thrown down, and the household of God raised; the fruitless trees thrown down, and the plant of God raised up, which is of his own planting; a tree of righteousness, whose fruit is unto holiness, whose end is everlasting life. So mark here the fruits of this tree, and the end of this tree. By this you distinguish man's planting, and man's plucking up; and God's building you will distinguish from man's building; and man's plucking down, and man's gathering together, you that are gathered in the name of Jesus distinguish, and his scattering. Oh! therefore be valiant for the truth, which you are come to the knowledge of, and worship God in that truth which the devil is out of, and abode not in; this makes you free from the devil and his works, that are out of truth. Here in this worship, in the truth and in the spirit, the living God, who is a spirit, the God of all truth, hath his glory and honour from the spirit of the Lord in every heart. And so keep in the spirit, and truth, and power of the everlasting God, who is from everlasting to everlasting, that you may know him Lord of the earth and of the heaven, and of the heaven of heavens, ruling and reigning, whose eye is over all his works, that you may glorify him in his power and spirit, and serve him in the new life; which will keep you over all men's fables and devices, whimsies and imaginations, out of all janglings and vain disputes of men of corrupt minds: and so it is good for you all to live in him which is the 'same to-day as he was yesterday,' Christ Jesus, the power of God, and the seed of life, and word which was in the beginning: so no new thing, but that which was and is to all eternity: let your fellowship be in that, and your unity and communion be in that; for this is seen by the eternal eye, the eternal unity, and the eternal God. So hear his voice, every one of you, that speaks from heaven, whose voice shakes the earth, and not the earth only, but the heavens also. The heaven imports joy: so all the false joys, the lifted-up joys, or exalted joys, and joys in vain glory, and joys in the world, or any outward thing or creature, and men or women;

his voice that speaks from heaven shakes the earth and the heavens; and these must be shaken and removed, both the heavens and the earth, before that doth appear that can never be shaken, the noble, royal seed, elect and precious, before the world began. Being heirs of him, come to inherit him: in him you shall know that which cannot be shaken, and there is the true joy, in that which is from everlasting to everlasting, who is the beginning and ending: here are not any either lifted up or fallen down to despair. So, I say, hear his voice, harden not your hearts; for not hearing the voice, you harden your hearts, and then you provoke God to wrath and sore displeasure. Let him have your ear, that speaks from heaven, that you may come to observe his counsel, teaching, instruction, and direction; for all the prophets and holy men of God, and the apostles, were attentive and obedient to this heavenly voice, who witnessed to the truth, who had a witness in heaven also: and such declared forth the glorious truth, which they had from the instructions of the Almighty, as you may read throughout the scriptures, what glorious expressions and weighty truths they declared, whose ears were attentive to him that spoke from heaven; and how also they declared against them that stopped their ears, and closed their eyes, and hardened their hearts: their ears not being attentive to the heavenly voice, but to the earthly. And so if the earthly, and the sin and evil have the ear, it will fill it with that which is bad, and harden the heart, and choke the good; therefore the Lord must have the ear, who is the ruler of heaven and earth. And as your ears are attentive to the Lord's voice, that speaks from heaven, iniquity's mouth is stopped in you, the throne of iniquity is thrown down in you; that is, the wicked spirit and power, where iniquity sits; and the chambers of imagery are thrown down in you, where all thoughts and imaginations are. As the ear is attentive to the voice of him that speaketh from heaven, you will come to the throne of the Lamb, who hath the power, who hath the victory and the dominion, that all may live there in the everlasting power of God, that goes over all deceit, which was before deceit and darkness were; and always feel a growing in the power of the Lord God, that is universal and everlasting, that you may all be heirs of the power of an endless life, and come to inherit it, and possess it, and sit down in the possession of the same, that every one's lot may fall in the land of the living, where the Lord hath his glory and his honour for ever and ever. Oh! the glory, glory of the Lord, that spreads over all! And here you have his savour, and can taste your meat in the power of the Lord God, feeding upon every word that proceeds out of the mouth of God, having every one's ear attentive to his voice: in this you grow up in the life that is eternal. G. F.

CCXLVI.

O dear friends! mind every one your habitation in the power of the Lord God, that first convinced you, and keep your possession in it, in the sense of God's love and mercy to your souls; for your unity and fellowship lie in the spotless power, truth, and life of the everlasting God of life and power; and herein to you the springs of life will be opened, through which you may be daily refreshed up to the God of life. Oh! be tender of the spotless truth and life, through which you may come to answer it in all Friends, that they may have unity with you in the same life and power, through which you may be a good savour to God, and a blessing to him in your generations, serving the Lord God in the newness of life, as a chaste spouse and bride to him, in body, soul, and spirit, having an esteem of your bodies, which are for the Lord, and to be his temple, not for adultery or fornication, nor idolatry. Oh! therefore mind and keep in the holy life, and feel the moving and counselling power and spirit of the Almighty in you, directing you into the ways of truth and righteousness, peace and holiness, without which none shall see God. Live in the peaceable life, and love it; eye that which makes for peace, for God is the author of peace, and not of confusion. So live all in the precious truth of God, feeling it in its operation; through which unity and the peaceable life may be preserved amongst you in righteousness and peace; for wars, and strifes, and troubles, and fightings, come by unrighteous actions, which are below truth and righteousness; for truth leads into the modest, decent, and comely life, which is honourable and estimable to God, and in the hearts of all his people. So live in the truth and the power of it, that you may all come to be heirs of the power of an endless life, and to inherit and possess the endless life, the power of a world that hath no end. And so keep your eyes to your possessions, and to the life that hath no end; and herein you will increase in the truth, in the righteousness and holiness, and the power and virtue of the holy life; and so sit down in your possessions, that you may all serve the Lord in a pure mind, soul, and spirit, and none to defile your bodies, but have esteem of them, as vessels of honour, and vessels fitted to receive the treasures of the Lord. G. F.

London, the 16th of the 9th month, 1666.

CCXLVII.

Dear friends,—Dwell in the gentle wisdom of the Lord God, which is easy to be entreated; and let not wilfulness, hastiness, and impatience,

lay open your nakedness to the world; but dwell in the power, seed, and life of Christ Jesus, the wisdom of God, that with that ye all may be kept clothed in patience, and in the love of the Lord God, and in the light; in which is the unity one with another, and with God. And in the peaceable mind and spirit dwell, for the patient sufferer weareth the crown, and hath the victory at last; and not the hasty, aggravating, revengeful, killing, and fighting spirit; which must be crushed down with the seed of the Lord God, that bruiseth the serpent's head; which is the cause of enmity, venom, and poison; which head being bruised down with the seed and life, then nothing is fed upon but life, and glory. And in that is the peace. G. F.

CCXLVIII.—*An exhortation to set up women's meetings.*

Friends,—Keep your meetings in the power of the Lord God, that hath gathered you; and none quench the spirit, nor despise prophesying, but keep up your testimony in public and private. Let not the mouths of babes and sucklings be stopped, nor the seed in male or female, but all be valiant for the Lord's truth upon the earth. Concerning the women's meetings; encourage all the women of families, that are convinced, and mind virtue, and love truth, and walk in it; that they may come up into God's service, that they may be serviceable in their generation, and in the creation, and come into the practice of the pure religion, which you have received from God, from above; that every one may come to know their duty in it, and their service in the power and wisdom of God. For now the practical part is called for. For people must not be always talking and hearing, but they must come into obedience to the great God of heaven and earth.

And so that none may stand idle out of the vineyard, and out of the service, and out of their duty; for such will talk and tattle, and judge with evil thoughts, of what they in the vineyard say and do. And therefore the power of the Lord God calls in all, into their duty, into their service, in their places, in virtue and righteousness, and into the wisdom and power of God. For all that are out of this, are out of their duty and services, though they may have the knowledge of it, yet are not serviceable in the creation nor in their generation; and the power of God must go over, and is over all such; in which all must be acted, and in which true obedience is known.

And therefore train up your young women to know their duty in this thing, that they may be in their services and places; for all truth's business you are to do in the power and wisdom of God; by which you are kept open to the Lord, to receive of his gifts and graces, and of his life, through which you are to minister one to another. And all keep-

ing in it, then there is none to let nor stop its flowing; but through it you are all watered, as a garden of plants; by which you are nourished. And so all be faithful and diligent. And make all the sober women, both of town and country, acquainted with this thing. And read this in your Monthly Meetings, when you are gathered together. And when you have made the sober women acquainted, in the towns and countries, and have them together, then read this amongst them. So no more but my love. G. F.

CCXLIX.—*A general epistle to Friends, and all people, to read over and consider in the fear of God.*

Blessed are all those whose minds are stayed upon the Lord, for they shall be kept in perfect peace; so where the mind is stayed upon the Lord, there is a perfect peace; for it is a whole peace, which cannot be broken. So here is not only a perfect peace, but a blessing; a perfect peace which comes from the God of all peace, (that bruiseth the serpent's head under your feet, the troubler,) and the blessings which come from the blessed God. So all imperfect peace may be broken, that is when the mind is stayed upon the creature, or in any creature, and not upon the Creator; or in any outward things, goods, houses, lands, or inventions of vanities, in the foolish vain fashions; which the lust of the eye and the pride of life go into, which will defile and corrupt it. When any of these things fail, and are not according to your mind, it being in them, then your peace is broken, and you are cross and brittle, and envy gets up. So this is not a perfect peace, but is a broken peace, and then you have the trouble and not the blessing. And the reason is, because your minds are in the creatures, and the outward things, and are not stayed upon the Creator, where the perfect peace is, and the blessing, where nothing can get betwixt you and the Lord. And this is below Job, to have the mind in the creatures and visible things; for when you are tried, and creatures fail you, you are crossed and troubled; that shows an imperfect state; for God said, that Job was a perfect man. And when the Lord suffered him to be tried, and when his goods and houses were thrown down, and driven away, and servants killed, he said, 'Blessed be the name of the Lord; for the Lord gave, and the Lord taketh.' Here his mind was stayed upon the Lord, and he retained his peace. And when that his children were destroyed, and his wife said to him, 'What! dost thou still retain thy integrity? Curse God and die;' he rebukes her and calls her a foolish woman; and said unto her, 'Shall I receive good of the Lord, and not evil? Naked I came out of my mother's womb, and naked I must return.' Here Job kept his integrity still, and did not all this while

offend with his lips. Now many of you, who think yourselves high, and above Job, if your goods and children should be after the same manner taken away, (whose minds are in them,) you would be found in a troubled brittle state, far below Job. And when Job's friends came to reason with him, who kept his integrity, and would no way yield to them, they counted him an hypocrite, and said, 'he restrained prayer, and filled his belly with east wind;' and said, 'What! shall mortal man be more pure than his maker? Shall man that is born of a woman be just? God chargeth his angels with folly, and the heavens are not clear in his sight. And these are the scriptures the priests use to bring against Friends, (who keep their integrity,) as Job's friends did against him. But at the last the Lord commanded Job to offer a sacrifice for his friends, because they had sinned, and spoken not right, as Job had, who was perfect and kept his integrity. And the apostle said to the saints, 'that he had learned in all conditions to be content.' (Mark,) in all conditions; but this was when he was Paul, not when he was Saul, running up and down with his packet of letters, haling the saints before the rulers like a parater; then he was not content, neither with his own condition, nor others; but when he came to learn Christ, who destroys the devil and his works, who teacheth to know all things, then in all things he learned to be content. So that you know that there is learning, and learned; as a child when he is learning, and become learned, is witness of two states. So Paul, he had learned in all conditions to be content; and who was his schoolmaster, but Christ, by whom all things were made, not of man, nor by man, (out of the truth,) so while he learned of men, and by men, he was not content, neither are any others.

Therefore all are to learn of Christ, the light, the life, and the truth, that you may come to that condition, to have learned in all conditions to be content, and not to trust in uncertain riches, for they have wings and will flee away. And so he is never counted a wise man, that will put any confidence in that which will flee away from him; for those are the heirs of the earth and the world, that load themselves with thick clay, that they may set their nests on high; but they that be heirs with Christ, and of the power of an endless life, trust in the living God, and come to possess an everlasting inheritance of the power of an endless life, and come to increase in the riches of the everlasting inheritance, and there lay up riches that are everlasting, which will abide for ever. And mind every one God's word in your hearts, and in your mouths, and obey it and do it; and be not of them that are saying in their hearts, who shall ascend or descend, to fetch him from above, or from the deep? Keep down that sayer under reproof, and then your ear will be open to that which the righteousness of faith saith, the

word is nigh thee, in thy heart, and in thy mouth; so thou needest not to say, who shall ascend or descend? And that was the word which the messengers of God preached and do preach, and rebukes the gainsayer.

And so all people, seeing the devil hath made the world like a wilderness, and there are so many ways in it that they do not know which way to come out of it, nor which to follow. Therefore this is my answer to you all, take David's lamp and light. You may say, what is that? and where is it? I say it is with you, the word of God. You may say, people do not use to carry lamps in the day-time, but in the night. I say, you are in the night of darkness, and therefore the word is called a lamp, and a light to you; by which you may see the way of the Lord, which is perfect, from all men's ways, which are imperfect; by which ye may see the path of the just to be a shining light, from all the unjust paths that are in the darkness. For by this word did David come to outstrip his teachers, and was made wiser than them all; so it will you, if you obey it; for by this word he saw Christ, and called him Lord. Therefore he loved the word and hid it in his heart; and by it he spake so many glorious expressions, which the world since hath turned into metre, and made songs of them. And this was the word that came to Abraham, which made him forsake his national religion and worship, and obey the Lord. And this was the word that came to Jacob, the shepherd, by which he saw Christ, and prophesied of him to his sons on his death-bed, when he said to Judah, the sceptre should not depart from Judah; nor a lawgiver from between his feet, till Shiloh came, (meaning Christ,) and the gathering of all nations should be to him, as it is at this day; the gathering is to Christ. And this was the word that came to Moses, the shepherd, when he was keeping sheep, which he obeyed and went to Egypt, and brought the children of Israel out of Egypt; by which word he was made a minister; and when that the children of Israel were come out of Egypt into the wilderness, he told them, 'they need not go for the word beyond the seas, &c. for it was nigh them, in their hearts and mouths, to obey it and do it.' And this was the word that made Moses a prophet, who prophesied of Christ, and said, 'like unto him God would raise up a prophet, him should they hear in all things.' Mark! in all things; we are to be ordered both inward and outward, through hearing Christ, by whom all things were made. And every one that would not hear this prophet (Christ) should be cut off. For how should they continue or reign that will not hear Christ?

And this was the word that came to Samuel, and made him a prophet, who spake to Eli the priest, and reproved his sons, and the children of Israel. And this was the word that made Saul to prophesy, and Balaam, though they erred from it. And this was the word that made

all the prophets to prophesy, and to reprove the kings of Israel, and their priests, of their superstition and idolatrous ways, in setting groves and images in high places; and reproved all their monthly prognostications, who spoke and acted from them, and not from the Lord.

And this was the word that came to Isaiah, by which he prophesied of Christ, and of his preaching, and of his sufferings, and by which word he reproved the shepherds, which were as greedy dumb dogs, that could never have enough, seeking their gain from their quarter. And by this word he saw, that all the children of God should be taught of God, and be established in righteousness and peace; and though many tongues should rise up in judgment against them, yet those that were taught of God should condemn them all; such power should be given to his children. And the many weapons formed against them should not prosper, God would restrain them. And also he saw them that were cast out, that trembled at God's word; to whom God would appear to their glory, and to the shame and to the confounding of them that cast them out for his name sake, as it is at this day.

And this was the word of God that made Jeremiah a prophet, by which he saw the new covenant; by which word he was sent to reprove the people and the princes, of the filthy and horrible thing committed in the land, that the priests preached for hire, and the prophets prophesied falsely. And for reproving them for their superstition and idolatry, they struck him, and put him in the stocks and prison, and persecuted him in the dungeon, till his persecutors were carried into captivity. And by the word Jeremiah saw the number of seventy years of his persecutors being in Babylon's captivity.

Elijah by this word was made a prophet, and by the word reproved Abab and Jezebel for their idolatry, and worshipping of images. For which word's sake they persecuted him, and the rest of the prophets; and was not he fed of the ravens by the river? And did they not seek to take away his life? And did not he think all the Lord's prophets had been killed, and he left alone; yet did not the Lord say to him, he had reserved seven thousand that had not bowed the knee to Baal? And Elisha, the ploughman, by this word, was made a prophet, and forsook his plough; and by the word reproved the idolatry in his age of priests and people.

And by this word was Ezekiel made a prophet; by which word he reproved the shepherds of Israel, that made a prey upon the people, and taught them for the fleece. And by the word he saw that God would bring the people from under them, that they should be made a prey upon no longer; and would gather them from their mouths, and set one shepherd over them, even Christ, (who is witnessed.) And by the word he reproved the false prophets, that taught for handfuls of barley,

and pieces of bread, and daubed with untempered mortar, and sewed pillows under the arm holes. And by the word he saw the pattern of the temple, and the return of the Jews.

And by this word Daniel was made a prophet, and saw Christ and his kingdom, and how the saints should take his kingdom. And by the word he saw such that should rise up against the people of God. And by the word he numbered the years of Christ to his time, four hundred ninety-nine years, and of his death, and how he should end the sacrifices; and how that Christ should bring up everlasting righteousness, and put an end to sin, and end their prophets, and seal up their visions.

And by the word was Micah made a prophet, by which he cried against the priests that preached for hire, and the prophets that prophesied for money, and the judges that judged for rewards, and such as preached peace to the people that put in their mouths, (like the priests in these times,) and when they did not, they prepared war against them, and chopped their flesh, and broke their bones. But Micah saw by the word that the sun was gone down upon such prophets and priests, and they should have no vision nor answer from God. Therefore such as are against revelations and visions, on them the sun is set, and gone down and the night comes upon them.

And by the word was Amos the herdsman made a prophet, who was a gatherer of fruits; and likewise all the rest of the prophets, who spoke forth divine things, and reproved the superstition and idolatry in their time and day. And by the word did the prophets speak forth divine things; which word brought them into the divine nature and mind; which word hammered and cut down that which corrupted their natures. And this was the word that made so many fishermen preachers of the gospel, which is the power of God.

And this was the word which made Matthew the toll gatherer, Luke the physician, and Paul the tent maker, ministers and preachers of the gospel, and power of God. And this was the word which made Peter to see Joel's prophecy, how that God would pour out of his spirit upon all flesh, and sons and daughters should prophesy, and young men should see visions, and old men dream dreams; and the pouring forth of the spirit upon servants and handmaids, that every one should have something to speak to the glory of God. And now priests, and proud prelates, and bishops, and popes, though you have made a trade of the saints' words, and apostles' and prophets' words, and gotten a great deal of money by them, (which were fishermen and shepherds' words from the word,) yet nevertheless, if a company of shepherds, herdsmen, fishermen, tent makers and toll gatherers should come amongst you to preach, you would say, Away with these mechanic fellows, they have not served seven years apprenticeship at the colleges, which were set

up to make ministers; therefore they are not to set up, because they have not served their apprenticeship. What say the shepherds, herdsmen, fishermen, tent makers, physicians, and toll gatherers? Do you make a trade of our friends' words, who were of our occupation, that never served apprenticships in colleges, before they spake forth the words you make a trade of? What! will you make a trade of our friends' words, who were of our occupation? Away with you to work, and away with your colleges; for our brother Paul the tent maker said, he that will not work must not eat. For, would you own Christ if he had come in your day, who was called, a carpenter's son? You popes, with your triple crowns, and you lord bishops, with your coaches and pampered horses, and gorgeous apparel, with your black coats, and white coats, and silk girdles: are you like to entertain him who was called a carpenter's son? Or to cast him and his mother into the manger in your stables.

This was the word by which John the evangelist saw Christ, who doth enlighten every man that cometh into the world, and saw how he became flesh, and came to his own, and that his own did not receive him; but to as many as received Christ the light, to them he gave power to become the sons of God; which all they that are ministers of the letter, made by their seven years learning in their colleges, and not by the word, (hating the light,) cannot know. And by this word, the minister of the word preaches Christ's word, life, death and resurrection. And therefore, as John saith in his epistle, 'That which our eyes have seen, our hands have handled, and our ears have heard of the word of life, do we preach unto you; that which was from the beginning.' In the beginning was the word; though since the beginning were the words and letters; for the scriptures of truth are the words of God, and the words of Christ; and he that adds to these words, (saith John in the revelations,) God shall add unto him the plagues that are written in this book, &c. So the word was in the beginning, and Christ's name is called, the word of God; but Christ is neither called scriptures nor writings, for scriptures signify writings. So, in the beginning was the word; since the beginning were all false ways, false churches, false teachers; and in the word ye comprehend them all. The priests say, that Hebrew, Greek, and Latin, are the original; but the many languages began at Babel, which Nimrod, the hunter before the Lord, began to build, after God had destroyed the old world with water; then would he go build a tower, which should reach to heaven; then God came down and confounded them into many languages. So he hunted before the Lord, but the Lord followed him, and confounded him in all his work, as he will all the builders that run before him. And all the priests that have

gotten the many languages, which began at Babel, they tell simple ignorant people that they have the original, and are the orthodox men, and get into a different habit from them, and say, the Quakers are a simple people, and despise the learned orthodox men, who have the original. Give ear O people! If these languages, which came up at the confounding of Babel, are the priests' original that makes them orthodox and divine, then Pilate, that crucified Christ, was as good an orthodox divine as they; for when he crucified Christ, he wrote a paper in Hebrew, Greek, and Latin, and set atop of him; he was as ignorant of scripture, and of orthodox and divine matters as you, and you as he. And the apostle saith, 'that tongues must cease;' then that which makes orthodox men and divines, as you say, must cease, according to the apostles' doctrine; and so then tongues neither are the original, nor make orthodox nor divine. And John, that gave forth the revelations, saith, 'that the whore and beast set upon tongues,' &c. 'and the everlasting gospel must be preached again to all kindreds and tongues;' which was before Babel was, where was the beginning of tongues. Now it is clear that the gospel must be preached to all nations and tongues; and that tongues are not the original, neither do they make divines, or orthodox men; but it is clear that it is the word which was in the beginning which makes a divine; yea, of tradesmen, who are base and contemptible in the eyes of the proud, and them that have gotten Babel's tongues, who are confounded by the ministers of the word which was in the beginning, before Babel was; for all the earth was of one language and speech before Babel. And you that call yourselves orthodox men made by tongues, and say, that is your original, you are so blind, that you cannot see that there was an original before Babel was; for, did not Enoch the prophet, the seventh from Adam, who prophesied in the old world before it was destroyed, and long before Babel was, speak concerning the coming of Christ in ten thousand of his saints, as in Jude? And Lamech prophesied, in the old world, concerning Noah and Adam, and others might be instanced, who were before your tongues (which you call your original) were. And so we say, that the word of God is the original, which doth fulfil the scriptures; and the word is it which makes a divine, which is called a hammer, but it is a living hammer; and is called a sword and fire, but it is a living sword, and a living fire, to hammer, and cut down, and burn up that which separated and kept man from God; by which word man is reconciled again to God, which is called the word of reconciliation; by this word are men and women sanctified and made clean. And this is the word that makes both men and women divine, and brings them into the divine nature, which hammers and cuts down that which corrupted their nature; and by this word are they brought into a divine

wisdom, understanding, knowledge, spirit, and power. And this is the word that lives, and abides, and endures for ever, by which the saints are born again of the immortal seed and word of God, (who feed upon the milk of the word,) up into a divine life, wisdom, and understanding, and divine nature. And by this word they do see all flesh to be as grass, and as the flower of the field that fadeth; and the word of God that lives, and abides, and endures for ever, is Christ, whose name is called the word of God.

And so keep the word of patience, which is over all the impatient spirits, and then you will know that the word of life, the word of patience, and word of wisdom, is everlasting, and abides and endures forever. All they that are in the letter, out of the life and word, have neither patience to themselves nor others; for the word of patience, and the word of life, which is to be kept in all tribulations, was before death and impatient spirits were.

Concerning the worship of God, and the Jew outward, and the inward Jew's offering, with their garments.

1. There was a worship at Jerusalem.

2. There was a worship at the mountain, where Jacob's well was. Jacob went down into Egypt with his family, and he died in Egypt, and his sons carried him out of Egypt, and buried him in the land of Canaan, in his grandfather Abraham's burying-place; and after several hundred years the children of Israel came out of Egypt into the land of Canaan, and there they built Jerusalem and the temple; and there was but one temple in the whole world commanded of God, and that was at Jerusalem. And before, in the days of Jacob, there was a worship set up at the mountain, near unto Samaria, where Jacob digged a well. Therefore when the woman of Samaria came out to fetch water at Jacob's well, the woman reasoned with Christ about worship, and she said, 'Our fathers worshipped at this mountain, but others at Jerusalem;' and Christ answered her again, 'The time cometh that neither at Jerusalem, nor at this mountain shall God be worshipped.' There he denies the continuance of these two public places of worship; and when he had done that, he sets up another worship, for he said, 'God was a spirit, and they that worshipped him must worship him in the spirit and in the truth; for the hour cometh, and now is, that such God seeks to worship him.' And this worship he set up, and preached up above sixteen hundred years since; which worship he set up many hundred years before mass-book, common-prayer-book, directory, or church-faith was. And this was the public worship that Christ set up in the spirit and in the truth; 'for God is a spirit, and such he sought to worship

him;' that worshipped him in spirit and truth. So all are to mind the worship that God seeks, and not the worship that men seek. And Christ said, 'that the temple should be thrown down, and the city of Jerusalem, and the Jews scattered over all nations.' And the apostle saith, 'He is not a Jew that is one outward, but he is a Jew that is one inward in the spirit, and not of the letter; for that killeth, but the spirit makes alive.' What! cries the world, do you deny temple-worship? Nay, we say every man and woman must come into the temple, if he worship God in the spirit and truth. And is not the spirit within, and the truth in the inward parts? For, 'do not you know that your bodies are the temples of the holy ghost, which is the holy spirit?' And can any worship God who is a spirit, in the truth, but they must come to the spirit and the truth of God in their own hearts? Here we set up the public and temple worship, which Christ set up, which every man and woman in the world must come to, 'truth in the inward parts,' and the spirit of God within them, and worship in the spirit; they must be in it, and in the truth, to worship the God of all truth, who is a spirit. And this is the public and universal worship; and this brings every man and woman in the world to truth, and the spirit of God in their own hearts. And so this brings all to know their bodies to be the temples of the holy spirit, in which they worship, as the Jew outward worshipped in his outward temple. But the temple, since the apostles' days, has been so filled with smoke out of the bottomless pit, and so filled with darkness, that no man could enter into the temple to worship God; and there the spirit of God hath been vexed and grieved. And so their prophecy, revelation, and vision have been denied by the author of this smoke; but the seventh angel has poured out his vial, that men begin to enter into the temple to worship God in the spirit and truth; and the glory of the Lord shall fill the temple. And Christ and his apostles never altered this worship in the spirit and in the truth; though the beast and the whore, the false church, have set up another worship since the apostles' days. But all must come to worship God in spirit, (which was before their worship was set up,) which was set up in the apostles' days. And so all must come to worship God in the spirit and in the truth, which was before mass-book was, which got up many hundred years after Christ; but that is and was the public and universal worship, set up by Christ the second Adam, to the sons of Adam in the fall, which brings every man and woman to truth, and the spirit of God in their own hearts, in that spirit and truth they must worship God.

But, cries the world, did not they pray in the temple, the Jew outward, and must not you pray in the temple? Yes, the Jews in the spirit pray in his temple, and sing, and rejoice in his temple; for, what!

'Do you not know, that your bodies are the temples of the holy ghost?' And so, if you pray, you must pray in the holy ghost, and rejoice in the holy ghost, and sing in the spirit: and how can you sing, and rejoice, and pray in the spirit, but you must go into the temple, your bodies being the temples of the holy ghost? For the outward Jew's temple was thrown down: and he is not a Jew that is one outward, but he is a Jew that is one inward in the spirit. Stephen was stoned to death, for denying the Jews' outward temple, and witnessing Christ; and Stephen was full of the holy ghost; so he was the temple of the holy ghost: and so they whose bodies are the temples of the holy ghost, are the temples made without hands, which are set above all temples made with men's hands.

But if you say, 'Did not the Jews' priests dwell in the temple, and there they were to offer in the temple?'

In answer, yes; there was but one temple in the whole world commanded of God, and it was set up at Jerusalem, and never commanded to be set up in England, Ireland, Scotland, France, Spain, and Rome; but the Jews were to go either to worship at Jerusalem, and there to keep the feast of tabernacles, or else their eyes were to rot in their heads, and their tongues in their mouths, and their camels were to die of such and such plagues; as in Zechariah you may read. And they were to come out of all nations under heaven, to worship and keep the feast of tabernacles at Jerusalem; and the apostles did there wait, at the time of Pentecost, to be endued with power from on high. And so that temple was thrown down about forty years after Christ: for you that cry up outward temple worship, made with men's hands in your own nations, are worse than the Jews; for they were to have but one temple, and one people; and that temple is down, and the worship; and he is not a Jew that is one outward, but he is a Jew that is one inward in the spirit. And so Christ's worship in the spirit and truth, is set above the Jews' outward worship at Jerusalem, and the mountain worship near Samaria; and the Jew inward is set above the Jew outward; and above the Jew's outward offering in his outward temple, and the priest having chambers in the temple, that was the place of their offering; the Jew inward, he offers in his temple the spiritual sacrifices; and no where else doth he offer but in his temple; for by the spirit, doth he offer to God, who is a spirit. And they that offered in the Jews' temple, were to wear the holy garments; so are you to do that are the true christians, and are called a royal priesthood. What! are all true christians priests? Yes. What! are women priests? Yes, women priests. And can men and women offer sacrifices without they wear the holy garments? No. What are the holy garments men and women must wear? The fine linen; and they must go in white. What!

is this the priest's surplice? Nay; the surplice got up when the fine linen, the righteousness of saints, and going in white, was lost. What is the fine linen and going in white, that this royal priesthood must wear, which are the royal garments? It is the righteousness of Christ, which is the righteousness of the saints; this is the royal garment of the royal priesthood, which every one must put on, men and women. So every one put on your robes, put on your garments, the righteousness of Christ, as a cloak, that you may offer to the Lord an offering in righteousness. You that are sensible of the Lord's mercies, offer to him his praise, his glory and honour, his spiritual sacrifice in your temple, as the sweet odours, myrrh, and frankincense. And when the Jews' temple was cleansed, and the rubbish cast out of it, the glory of the Lord filled the temple: and when your temples are cleansed, and the rubbish cast out of your temples by your high priest, Jesus Christ, in the male and the female, who destroys the devil and his works, you will witness renewing up into the image of God, into righteousness and holiness, as man was in before the serpent got the rubbish into him. So Christ, who destroys the devil and his works, brings them to the state that man and woman were in before he got into them that is, into righteousness and holiness, and up into himself, to the measure of the fulness of Christ, who was glorified with the Father before the world began. Here the glory of the Lord will fill every one of your temples, through which you will come to praise the Lord in your temple, and to offer an offering in righteousness in your temple by the spirit, a spiritual sacrifice to God, who is a spirit. So here you are a royal priesthood, offering up the spiritual sacrifices. And was not the Jew outward, to have fire and lamps burn always in his temple? And are not the Jews in spirit always to have the word, which is a fire, in their temple, and the light of Christ? For doth not Christ say, 'Have oil in your lamps?' And were not their bodies that lamp? And was there not to be salt in the Jews' temple, to season their sacrifices? And so, are not you to have always salt in yourselves, (doth not Christ say so?) by which you may savour and be seasoned, that all your sacrifices may be seasoned with salt? And you know that the Jews outward were not to offer the blind, the lame, the unclean, and the halt in their temple; neither are you, that are the Jews in the spirit, to offer the halt, the lame, the unclean, nor the swine, nor the blind; but the spiritual sacrifice with the spirit to God who is a spirit; by which spirit you see, and by which spirit you are made clean and sanctified, and are enabled to mortify that swinish nature; by which spirit you come to walk upright, not to halt; as you walk in the spirit, by the spirit you come to offer to God the spiritual sacrifices. And this is the standing offering in the temple, which Christ your priest dwells in, who ends the Jews' priests that dwelt

in their outward temple, and ends their temple; and ends their offerings and sacrifices, and the blood of bulls and goats. Christ the offering, once for all their offerings; and Christ the everlasting covenant, ends the first covenant; and Christ the temple, ends the Jews' outward temple, where their offerings and sacrifices were, and the priesthood, and sets up the royal priesthood, with his royal garment, his righteousness, that offers to God the spiritual sacrifices in the temple. And so Christ ends all the types, figures, and shadows, and variable things that were given to man since the fall, and held up by the law, which they were not to add to the law of God, nor take from it; which stood very nigh two thousand years: which law served till Christ came, and was good in its place, and was added because of transgression. When many transgressed the image of God, his righteousness and holiness, and were fallen from it, then the righteous law, which is good, holy, and just, came atop of man; and this served with all its shadows till the seed Christ came; but Christ is come, who was the end of the law for righteousness sake, to every one that believes; and in Christ is no shadow, variableness, nor turning, for he was before shadows were, glorified with the Father before the world began; who is the first and last, the beginning and ending, the top and corner-stone, the chief master-builder, the elect and precious one, whom all the builders in all ages rejected, that were of men, and by men, and from men; whom the heirs of the world cast out, and could not abide that he should reign, whose right it is. Though he be the foundation of many generations, all the heirs of the world know not his generation; they that are in the first birth, whose building is not on Christ the rock, but on the sand. And therefore have their houses of religion and worship so often been beaten down with the storms of the sea, not being upon the rock Christ Jesus, which is above all the storms and tempests in the world, and before the sea was; who is the lion of the tribe of Judah, and the root of David, and the lamb of God which takes away the sins of the world. And the lamb must have the victory over all that are in the nature of wild beasts, wild heifers, dogs, wolves, and horses. And is not this a mystery to you all, that the lamb should take away your sins, that the lamb should have the victory over the doggish, wolfish, heiferish, and swinish nature in you, like horses or serpents? The clean and holy lamb must have the victory over all this in you; and therefore join to him that hath the victory, who is the captain of your salvation, who bruiseth the serpent's head; Christ the seed (that is he) that breaks the serpent's power, and crusheth him to pieces, destroying him and his works. Here Christ is King of kings, and Lord of lords, above all principalities, powers, and thrones, is he ascended; 'who opens and no man shuts, and shuts and no man opens.' So he that opens to you by his light, none

can shut from you, who filleth your lamps with oil of gladness; and Christ shuts to all them that deny his light, for they deny him; no man among them then can open; and that makes them go together by the ears about their worships, and churches, and scriptures, and to persecute one another. Though they do profess Christ, yet denying his light, they deny him: these are antichrists, that are against him, though they do profess him; and such are by the light condemned, that are against the power of God and the gospel; the power of God is the savour of death to them, but a savour of life to them that be in the life. And, 'in me you have peace,' says Christ; and he gives peace to them that are in him, that no man can take away: 'but in the world you have trouble,' saith Christ: that is, in Adam, in the fall from righteousness and holiness; for in righteousness there is peace, and in holiness people see God; and out of this holiness they do not see God.

Concerning who drink the new wine, and who drink the old, and who are the bottles that hold each. And whose teeth are set on edge, and whose not.

Now all that are called Christendom, they do profess to believe in the name of Christ; yet look upon them, see what a confused family it is, worse than the Turks, and Moguls, and the heathen; for in the Turks' country there are Jews, Christians, and Turks, and the Turks keep their sabbath upon the Sixth-day, and the Jews upon the Seventh-day, and the Christians upon the First-day; and the Turks do not persecute them about religion, but let them enjoy their meetings. And the Mogul, it is said of him, that there have been sixty sorts of religions in his country; but he persecutes none for their religion, but lets them have their meetings. And that all that are called Christendom, professing the name of Christ, that they should persecute one another, and tear one another to pieces about worship, and religion, and the steeple-house, which they have given the title of church to; which is a title taken from the people, and given to a house. And that they should persecute one another about eating flesh and fish, the lents, the holy days, and about fastings, and about white coats, black coats, girdles, tippets, and hoods, altars, crosses, and candlesticks, and about processions, and running to graves for relics, and such visiting places! And that they that profess Christ should fall out about outward things, and tear one another to pieces about outward things, and kill, imprison, and burn one another about such things; and about their sacraments, and baptisms, which are bread, and water, and wine; the kingdom of God stands not in meats, nor drinks, nor flesh, nor fish, nor holy days, nor fasting days, nor tippets, nor hoods, nor girdles, nor

white coats, nor black coats, nor altars, nor candlesticks, nor processions, nor beads, nor steeple-houses. The kingdom of God stands in righteousness, and faith, and joy in the holy ghost; and where there is righteousness there is peace; and where there is true faith there is victory, and building one another up in the holy faith; but out of this faith there is no building, no victory; but Cain, the sacrificer, persecuting Abel. And therefore they are not counted wise men and wise women that persecute one another about such things that the kingdom of God stands not in. Therefore love one another, instead of persecuting one another; and be meek, and not high; and entreat, and not threaten; and bless, and not curse; and love, and not hate; and do good, and not evil; and live in the will of God, and be not self-willed; and mind the religion of Christ, and not your own; for you persecute one another about your own things that you invent, and not Christ's; for Christ's religion doth not admit of any persecution or violence, nor to hate friends or enemies; but self-religion will hate and persecute both; such deny Christ, manifesting they are not of God. And so biting and devouring one another, hath been the way of consuming one another. For, were there not more true christians before, than there were after the pope got up? For when they began to bite one another, then they consumed one another. And you read in the scriptures of two bottles, the old bottle, that holds the old wine; and the new bottle, that holds the new wine; and he that drinks the new will not desire to drink the old; and he that drinks the old, will not desire to drink the new. And Christ is the vine that affords this new wine, which is put in the new bottle; and, they that believe in his light, and become children of his light, sit under his vine, and drink of his wine. And Adam in the fall is the old bottle, that holds the old wine of transgression, where all the sour grapes are, and they that sit in transgression drink of the sour grapes, of which their bottle is full, full of the wine of the wrath of fornication. So they will not drink of the new. So this old wine, that comes from the sour grapes, sets all their teeth on edge, by which they bite and devour one another, and so are consumed one of another, and devoured one of another, by their biting with their edged teeth. Let all the places called Christendom witness to this since there hath been a pope, and since there hath come up a Turk; and how it was before their was a pope or a Turk either; what grinning and biting with their edged teeth, and consuming one another there hath been and is, to this day, about religions which they made themselves, and are the works of their own hands, (contrary to Christ and the apostles' religion,) and have fed of the works of their own hands, and bitten others with their edged teeth, that would not. But they that drink of the new wine, and desire not to drink of the old, bite

not, but love one another, and love enemies; and so they are not consumed one of another, but live in love, peace, and unity, and mind that which the kingdom of God stands in, righteousness, and faith, and joy in the holy ghost. And there is the pure religion from above, that keeps itself from the spots of the world; which is, to visit the fatherless, and relieve the widows, and live in the unity and fellowship of the spirit, which is the bond of peace; and live in the law of the spirit of life, which makes free from the law of sin and death, which life was before sin was or death either. And such sit under their own vine Christ, in the fellowship of the gospel, the power of God, which power of God was before the devil was, and are the church in God, and Christ is their head. But they that have the old bottle full of the old wine, that comes from the grapes of transgression, (by which their teeth are set on edge,) obey the law of sin and death, and are under the authority of the prince of the air and darkness, and are under the power of death, and his lusts and works they do, who was a liar from the beginning, whose religion lies in a lie, and not in the truth that makes free; but that is it which the devil is out of, and all his servants, and therefore they fight against the truth with their edged teeth, who are drunk with the old wine; and such cannot abide to hear talk of truth, and the spirit to guide people, who first hate it in themselves and quench it, and grieve it; but such the God of truth will quench their fierceness, and will grieve them that grieve his spirit, which is given to them; who will judge the world in righteousness, and the secrets of every ones heart, according to the gospel, and every one shall have a reward according to his doing. And all you that profess Jesus, and live out of the law of Jesus, the law of love and faith, and the spirit of life that is in him, you are all on heaps about his and the apostles' words, like unto the scribes, Pharisees, Jews, and Saducees, that professed the law of God and his prophets, and lived out of the law of God, and the life of his prophets; such were on heaps, as the christians are now, that live not in the law of Jesus; which cannot build up one another, but are the old bottles, full of old wine, whose teeth are on edge with it, tearing and biting at the righteous, and one at another; but the righteous shall reign, and his seed shall have the victory, and God will break the teeth of the wicked.

Concerning gathering in the name of Jesus.

Christ Jesus the second Adam, who came amongst the sons of fallen Adam, you may see the beginning of his setting up his meetings, when he saith, 'Where two or three are gathered together in my name, I am in the midst of them.' So you see here Christ begins with a few, two or three; for there was the gathering of the Jews, scribes, and Phari-

sees, to their temples and synagogues. And likewise there was the gathering of the heathen to Diana's temple. And all they that gathered in the name of Jesus came from the Jews' synagogue and temple, and likewise the Gentiles, into the name of Jesus, whose name is above every name, and there is no salvation by any other name under the whole heaven, but by the name of Jesus, into which the true gathering is, where all know their salvation. And so who are gathered into the name of Jesus, are gathered into his power and authority. For you know when a tax or assessment is gathered in the name of the head or heads of a nation, it comes with power and authority, and you obey it either actively or passively.

And so who are gathered in the name of Jesus, they are gathered in the power of the second Adam, whose power and authority are above the power of the first Adam's sons and daughters; by which power, and in whose names, there people are gathered; but Christ, whose name is above every name, there is no salvation by any other under heaven, but by the name of Jesus; and they that are gathered in this name of Jesus, by his power, in which they know their salvation, they see that there is no salvation by any other name under the whole heaven, nor gathering, by which they gather; they bid farewell to all other names and gatherings under heaven, as knowing there is no salvation but in the name of Jesus; and this fulfils Jacob's prophecy, who said, 'The lawgiver shall not depart from between Judah's feet until Shiloh come, and the gathering of all nations shall be unto him.' So then it is clear, if the gathering of all nations be unto Christ, they must forsake all that into which they were gathered before. And therefore, that makes all the heads of the national ways to be angry that hold them up; and with such, the lamb makes war in righteousness, going on conquering and to conquer, that he may rule whose right it is, that he might subdue all things to himself; in whose name all things are to be done, and to whom all people are to be gathered, whom God hath given for salvation to the ends of the earth. And likewise, this doth fulfil Moses' prophecy, who said, 'Like unto me will God raise up a prophet, whom in all things the people shall hear,' who is the salvation to the ends of the earth, to whom the gathering of all nations must be; and they who are gathered in his name do and must hear him in all things, by whom all things were made and created, who was glorified with the Father before the world began. G. F.

CCL.—*A warning to all to keep out of the vain fashions of the world, which lead them below the serious life; and not to fashion themselves according to the world.*

Friends,—Keep out of the vain fashions of the world; let not your eyes, and minds, and spirits run after every fashion (in apparel) of the nations; for that will lead you from the solid life into unity with that spirit that leads to follow the fashions of the nations, after every fashion of apparel that gets up. But mind that which is sober and modest, and keep to your plain fashions, that therein you may judge the world, whose minds and eyes are in, 'what they shall put on, and what they shall eat.' And Friends that see the world so often alter their fashions, if you follow them, and run into them, in that ye cannot judge the world, but the world will rather judge you. Therefore, keep all in the modesty, and plainness, and fervency, and sincerity, and be circumspect; for they that follow those things, that the world's spirit invents daily, cannot be solid; and many fashions might be instanced, both of hats, caps, and clothes of men and women that daily are invented, which they that run into are near unto the world's spirit, and their eyes are gazing after them, when they should be upon the Lord, from whom they should receive judgment. Therefore all keep down that spirit of the world that runs into so many fashions to please the lust of the eye, the lust of the flesh, and the pride of life. And fashion not yourselves according to your former lust of ignorance; and let the time past be sufficient, in which you have lived according to the lusts of men, and the course of the world, that the rest of your time you may live to the will of God, taking no thought what ye shall eat, what ye shall drink, or what ye shall put on; that therein your lives may judge the heathen, and that you may be as the lilies. For nothing you brought into the world, neither any thing shall you take out. And, therefore, while the eye is gazing after every new fashion, and the mind and desire is thirsting to get it; when it has it, it lifts up the mind, and so brings under the judgment of them that are in the sober life, and of the world also, and to be like them. Therefore take heed of the world's fashions, lest ye be moulded up into their spirit, and that will bring you to slight truth, and lift up the wrong eye, and wrong mind, and wrong spirit, and hurt and blind the pure eye, and pure mind, and quench the holy spirit; and through such foolish toys, and fashions, and fading things, you may lose your conditions. Therefore take heed of the world's vanity, and trust not in the uncertain riches, neither covet the riches of this world, but seek the kingdom of God, and the righteousness thereof, and all other things will follow; and let your minds be above the costly

and vain fashions of attire, but mind the hidden man of the heart, which is a meek and a quiet spirit, which is of great price with the Lord. And keep to justice and truth in all your dealings and tradings, at a word, and to the form of sound words, in the power of the Lord and in equity, in yea and nay in all your dealings, that your lives and conversations may be in heaven, and above the earth, that they may preach to all that you have to deal with; so that you may be as a city set on a hill, that cannot be hid, and as lights of the world, answering the equal principle in all, that God in all things may be glorified. So that you may pass your time here with fear, as pilgrims, and strangers, and sojourners, having an eye over all things that are uncertain, as cities, houses, lands, goods, and as things below. Possess them as if ye did not; and they that marry, as if they did not; yet as having a city, whose maker and builder is God, and a possession of an inheritance that will never fade away, in which you have riches that will abide with you eternally. G. F.

CCLI.

My dear friends in the truth and seed of God, in which is purity and life, let that flow from the head to the feet, that righteousness, and judgment may run down our streets as a stream. For now Friends are become a people gathered in the holy name of Jesus. Therefore all are to walk worthy of the high calling of God in Christ Jesus; and every one as he hath received him, so walk in him, as becometh the gospel, which is the power of God, which was before the devil was; that in that your life may shine before men, to answer that of God in all, that they may behold your good works, and glorify your Father which is in heaven. And so, walk in the light as children of the light and of the day. For you know that formerly we did cry against the powers of the earth, because that judgment, and justice, and righteousness did not run down their streets. And now that Friends are become a great people, shall not judgment, and justice, and righteousness run down our streets as a stream and a flood, to drive away all the filth from amongst us.

And now that Friends are become a good savour in the hearts of all people, they have a friend in their house that will plead for them; by which Friends have been kept and preserved in the life, to answer the friend in their house. And God having given them his dominion and favour, lose it not, but rather increase it in the life; for at first ye know that many could not take so much money in your trade as to buy bread with; all people stood aloof of you, when you stood upright, and gave them the plain language, and were at a word; but now you, through the

life, having come to answer that of God in all, they say, they will trust you before their own people, knowing that you will not cheat, nor wrong, nor cozen, nor oppress them. For the cry is now amongst them that are without, where is there a Quaker of such and such a trade? So that they will deal with Friends before they will deal with their own. Oh! therefore friends, who have purchased this through great sufferings, lose not this great favour which God hath given unto you, but that you may answer the witness of God in every man, which witnesseth to your faithfulness, that they may glorify your Father on your behalf.

And now, friends, if there be any oppression, exaction, or defrauding by making a prize, through the freedom which God hath given you, the world will see such, and say, the Quakers are not as they were; therefore such should be exhorted to equity and truth. And also, if any run into debt, and aim at great things, and make a great show in the world of other's goods, which comes to burden others, and lift up themselves with that which is not their own, and are not able to satisfy them, according to their time and word; such hurt themselves, burden others, and oppress them, and bring grief, and cause heart-rising in them to see such grown up by oppression; therefore such must be exhorted to justice, equity, and righteousness, and an even measure, to do as they would be done by.

And also, such as go under the name of Quaker, that are gotten into the earth, and settle their nests there in ease; such come to cry against Quakers' meetings, saying, away with your forms; and will not come to our meetings, and hurt others, by which the world gets occasion against the truth. Therefore such must be exhorted, for such never knew the purchase of the truth, and if they did, they have sold it.

And, friends, forget not the assembling of yourselves together, as the manner of some is, and was; lest there be an evil heart of unbelief, in departing from the living God, but exhort one another daily; and so much the more, as the day doth appear, showing the more light, the more day, the more building, the more exhorting in the light, and in the spirit, in fellowship one with another. And they that do forsake the assembling of themselves together, as the manner of some was in the apostles' days, and is the manner of some now, such grow more and more in the evil heart, departing from the living God. And this brought in the apostacy, which the apostates set up, and all the whole body of trifling traditions. Therefore such as be in the everlasting power of God must exhort such to take heed and be wise.

And also, all such unruly spirits that have professed (falsely) and got under the name of Quakers, whose evil words corrupt good manners, must be exhorted from house to house.

And also such young people, lasses and lads, that go in youthful ways, and take liberty to go into pleasure, and to play, and to ale-houses and drunkenness; which corrupt the earth, which is one mark that they are dead whilst they live. And these kill the just, and burden the righteous, and cause the way of truth to be evil spoken of. Therefore such must be exhorted to live in the truth, and to come to that which will mortify that which leads to death; so that truth may be adorned by them.

And also such that will not go to meetings, and cry against others that do, and say, they are forms of men; and one while they will not give the hand; and another while they will keep on their hats when Friends pray, and yet secretly they can go to bad houses, as several have done. From these abominable things they must be exhorted and reproved. And if they do not repent, and come to judge and condemn those things that they have done amiss, and do live in that which doth condemn, and give forth a paper to take their transgressions and bad doings out of Friends' minds; and to the people of the world manifesting their repentance. But, if they do neither repent, judge nor condemn, nor give forth a paper against such bad actions, which make the world to speak evil of the truth and the right way, then Friends must give forth a paper to the world, to certify against them, for clearing the truth. And better such had never professed the name, nor known the truth, nor come among them who were gathered into the name of Jesus, and into the form of sound words, and into the son of God and godliness, than to have gone into a form of their own, which they have received, yea, even from the worst of men; who are thereby come under the judgment of common, outward people. And therefore Friends, all uncleanness, of all sorts, and unrighteousness, and unfaithfulness, and youthful ways of running out, and liftings up, such must be exhorted and reproved; that truth and righteousness may flow, through which you may keep that which you have bought, and kept through great sufferings, and some to death; that truth in all things may be adorned.

And all such as are tattlers, busy-bodies, backbiters, and gossipers, are to be exhorted to mind their own conditions, that they may live in the truth, and not to draw others out to words, wherein there is no profit; that truth may flow, and the life may flow, and the unity may increase in the spirit and power; that all may come to live in the gospel order, which was before the devil, or enmity, or adversary was.

And all such as cry, 'Away with your laws, we will have none of your laws.' To such as come to the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death, and puts down that authority; which life was before death and sin were, and remains when they are gone; and in the life in Christ Jesus, is the saints' fellowship,

and unity, and bond of peace. All such as cry against laws so much, are the sons of Belial, and would be without the yoke of the law of the son of God. Such always were the stirrers up of mischief and schism from the body, and they took liberty to say any thing; as ye may read in the book of Kings, in the days of Jezebel, and in the days of Stephen; and yet these that cry so much against laws, yet they live themselves in the law of sin and death; which they obey when they do evil; who are without the understanding of the righteous law, which the righteous live in and see. Therefore, such must be exhorted and reproved, if they go under the name of Quakers, and are not in the life. That justice, judgment, and righteousness may flow as a river, and as a stream, and drive away all the filth from among us; that nothing but the power of God, and the life of truth, may rule amongst us; that the living God, which hath blessed you with his heavenly riches and mercies, and largely manifested them among you, may be in all things honoured, magnified, and exalted. To whom all belongs, God over all, blessed for ever. So that every one may adorn the truth, and the gospel, and mind the Lord's business above their own. And every one be tender of the glory of God, and be careful, that in nowise his name and truth be dishonoured. G. F.

So let this be read in all your men and women's meetings, who are to take notice of all such things. So no more, but my love in the universal seed of God, which never sinned, which is first and last, the top and corner-stone.

CCLII.—*To Friends in the ministry, scattered abroad in Virginia, Maryland, New England, Barbadoes, and other plantations beyond the sea.*

To all you that minister abroad in those parts, this is the word of the Lord to you all: live in lowliness of mind, and meekness of spirit, and pureness of heart, and be examples in your lives, and chaste in your conversations, in holiness of mind, that you may be a good savour amongst the people where you come. Let all ungracious, light, unseasoned expressions, be kept out of your minds and mouths, which edify not the new life; and keep single unto God, and single-hearted to man, and plain in all things, and low. For it is the word of the Lord, and the light of God, that prophesieth and revealeth the dispensation of the gospel of Christ unto people. Be ye faithful in it, and walk answerable to it, and to that holy gift or manifestation of prophecy. And let none be lifted up with it, for life brings low, and down, as you are kept in the holiness of it, and the wisdom of God; through which you answer that of God in all. This doth not hinder the effect of that which you have to minister; but the life is opened to receive it, in walking and

answering that which you have to minister; though the contrary part may rise up against you. Be at unity amongst yourselves, that you may not make sects nor schisms, nor stumble the weak. For you know that cursed spirit that made rents and got into the affections and uppermost part of people, hath buried the witness of God in many, and made open rents, (which may break also into other ages against truth, and them that live in it,) which in time will wither and fade away, as grass upon the house top, and their arrows will turn into their own bowels, that are shot against the righteous, both of the professor and profane. And so be valiant for the truth upon the earth, abhorring all uncleanness and unrighteousness, flying all youthful ways and fond affections below, being kept above them, showing the new life to them that be in the old, and a new conversation to them that be in the vain, and gentleness to all the perverse, and straightness to all the crooked, and plainness to all the rough, and lowliness to all the mountains of ungodliness and unrighteousness; for the Lamb must have the victory. And so you may be one another's crown, joy and rejoicing in the Lord: and not one another's sorrow and grief. And so, that all may be brought to the witness of God, (which first convinced them,) who have run out, and to the life to answer it; through which you may come to have unity with God, and with them in the eternal and everlasting life. And some of you should take some of the eminent, true, good, and upright Friends, and go and discourse with some of the heathen kings, desiring them to gather their council and people together, that you may declare God's everlasting truth, and his everlasting way of life and salvation to them, knowing that Christ is the promise of God to them, a covenant of light to the Gentiles, (which is the heathen,) who is also the new covenant to the Jews; for you have been amongst the old, rotten-hearted professors, and seen the power of the Lord come over them. So, now turn to the Gentiles, to whom Christ is given for a covenant of light, and of salvation, to the ends of the earth. So that the light must be preached and sounded throughout all the heathen kings and princes' countries; and therefore, as you feel and are moved, about six or more persons, living in those parts near unto them, to go with you, as I said, and desire the king to gather his council and subjects together, that they may hear that which hath been promised to them, God's everlasting covenant of light, and life, and salvation, to the ends of the earth. And so, be faithful in his power, which was before the devil was; who hath darkened people, and set them one against another. You having on the armour of light, which was before the power of darkness, (and which must stand against them,) and having on the breast-plate of righteousness, that you may stand against all unrighteousness, and the shield of faith, the helmet of salvation, and the sword

of the spirit, which is the word of God, which was before the world was; through which you may savour and discern in wisdom, and in understanding you may judge, and feel by the word of reconciliation committed to God's servants, his sons, and his daughters; which word of faith is now preached, even the same which was amongst the apostles; which all must obey and do; which reconciles to God, and to just men's spirits, and to one another. So no more, but my love to you all in the everlasting seed of God that never changeth. For the word is the same now as it was in the beginning, in ages past, manifested over all; which many thousands have received. Glory and blessing to the Lord God for ever. So be faithful, that you may be one another's crown, and rejoicing in the Lord, going together in the love and fear of the Lord.

For Friends in Maryland were a pretty people: and Friends, you have had large experience of that spirit that run into the hat, that it was not of God, which scatters to the world, (and begot none to God,) which is to be bruised by the seed of God, Christ Jesus, which gathers to God.

G. F.

London, the 1st of the 7th month, 1667.

CCLIII.—*To Friends in Holland.*

Dear friends,—In the everlasting power of the Lord God I salute all the faithful and upright, among whom the Lord hath joy and delight; in which everlasting power of God have you your unity, fellowship, and dominion. And so friends, all sufferings of Friends, of what sort soever, for conscience sake to Christ, in Holland, in Germany, in Zealand, in Gilderland, in the Palatinate, in Freezland, Sweedland, Switzerland, and Hamburg, send an account for what they have suffered, and by whom; together with the examples that are fallen upon the persecutors; with their mittimusses and examinations, send all these to London, to Friends there; that if any ambassadors or agents, out of any of those places, come to London, Friends may make application to them; for there are some Friends, who are ordered for the same purpose, to take knowledge of such things. And likewise, if any Friends have come over into those parts of the world, and have not walked answerable to the gospel of truth, but have walked scandalously and disorderly; whether they have been such who have come over to minister, or seamen, and factors, or merchants, or masters of ships, whereby the Lord God hath been dishonoured, and his holy name blasphemed, by which his people are called. And also all such who have not been faithful in their callings between man and man, but have been deceitful in their callings, and have been exacters, and have not been true to their word; by such doings they cause the holy name of the Lord God, and his

righteous truth, to be evil spoken of. That a list of all such may be gathered up, and sent over to London, to such who are to receive them; and that if they condemn those things, and have given forth a paper of condemnation against them, if so, that we may have a copy of it also, to take away the reproach of their transgressions from Friends.

And let the faithful Friends amongst you meet together, to consider and take care about these things. G. F.

CCLIV.

Friends, let your affections be set on things that are above; for if they be on things below, then your minds, bodies, souls, and spirits, will be brought into bondage, and in that the evil will get into you and burden you, which ought to be kept down by the seed of life: and learn the true humility of Christ the second Adam. And so all they that watch for the soul, must have the immortal eye; for the soul is immortal: and therefore all eyes must be kept above that which is mortal, and out of it up to the immortal God, whose dwelling is in the light. And so mind the gospel, which is immortal, and the government of him that never sinned nor fell, and to know the increase of it daily, which hath no end. For the Lord is establishing his church in righteousness and truth, whose church is without spot, wrinkle, and blemish, or any such thing; and his people are a holy generation, and they are to stand up for holiness, in which holiness they will see God among them: and let every one see that they do keep their own vineyard clean.

Dear friends, mind the gospel, which is the power of God, that was before the devil and old Adam were; in this power is the comely order; and out of this power is all the uncomely orders. And so know the government of Christ, and the increase thereof, which hath no end: and this governor and government was before the devil and old Adam was, and will stand when all that is gone. G. F.

CCLV.

Dear Friends, all who from the beginning have been convinced of God's truth, and are turned to the world, or gone into drunkenness, swearing, pleasure, and looseness, or to the old mass-house, or have sold the truth for a wife or husband, and gone to the priests covertly to be married, contrary to the truth they have professed: these all must be admonished to come to the light that did first convince them, and give forth a paper of condemnation, and send it to the priests, and to those places where they have dishonoured God, his truth and people. And so to clear the truth, that none may make a jest of their transgressions;

and by walking out of the truth, cause the blind to wander: so that the house may be swept, and ye being a holy generation, may stand up for holiness in your generation, as the wicked world stands up for unholiness.

G. F.

Surrey, the 10th of the 7th month, 1668.

CCLVI.

My dear friends,—Live in the wisdom of God, which is gentle and pure from above, and easy to be entreated; all 'bear one another's burdens, and so fulfil the law of Christ.' And if any weakness should appear in any in your meetings, not for any to lay it open and tell it abroad, that is not wisdom that doth so; for love covereth a multitude of sins, and love preserves and edifies the body; and he that dwells in love dwells in God; for God is love, and love is not easily provoked; and therefore keep the law of love, to keep down that which is so provoked; for that which is easily provoked hath words, which are for condemnation. Therefore, let the law of love be amongst you, which is not easily provoked; and this law of love being amongst you, it will keep down that which is so provoked, and its words; and so the body edifies itself in love.

G. F.

CCLVII.

Dear friends,—Be faithful in the service of God, and mind the Lord's business, and be diligent, so will the power of the Lord be brought over all those that have gainsayed it. And all ye that are faithful, go to visit them that have been convinced, from house to house, that if it be possible ye may not leave a hoof in Egypt. And so, every one go seek the lost sheep, and bring him home on your backs to the fold, and there will be more joy of that one sheep than the ninety and nine in the fold.

And, friends, all take heed of sleeping in meetings, and sottishness, and dulness; for it is an unsavoury thing to see one sit nodding in a meeting, and so to lose the sense of the Lord. And it is a shame and a sadness both, and it grieveth the upright and watchful, that wait upon the Lord, to see such things; and for the priests, people, and others, that come into your meetings, and see you that come together to worship God, and to meet together to wait upon him, and to have fellowship in his spirit, for you to sit nodding, it is a shame and an unseemly thing. Therefore be careful and watchful, and let it be mended; and mind the light and power of Christ Jesus in you, and that will condemn

all such things, and lead you out of, and above, such things, and make you watchful one over another for your good. G. F.

Let this be read in all your meetings.

CCLVIII.

Dear friends,—In the truth of God that changeth not, is my love to you, in that which is unfeigned and everlasting, in the same power, and the same seed of life as ever was, and was at the first going forth among you. And so friends, the Lord in his everlasting and mighty power hath moved some to go over in those parts to declare his word of life and everlasting gospel. And some have not walked afterwards as becometh the gospel, both them that have declared it, and them who have received it; whereby there hath been a stop to the progress of the truth and power of God, that it hath not had its full course; and by that, burdens have been brought upon the just and innocent, and the mouths of the world, instead of stopping them, they have opened them to speak evil of the truth and way of God. And so, friends, this is the thing in short and plainness, all that have come over into your plantations, and islands, either to minister or plant, or as passengers to see the country, or seamen, masters of ships, factors, or merchants, that have dishonoured the Lord God and his truth, and have opened the mouths of the world to blaspheme God, and to speak evil of his way and holy truth that the righteous live in: such, I say, before mentioned, that have gotten into drunkenness, or looseness in words and life, and have not been faithful in their dealings, or have showed any immodest carriages, or are gotten up into those things which the power of God did not set up in the beginning, (which faithful Friends have continued in,) and have gone into sects and jangles, which is out of the power of God which Friends are in, who keep their habitations in Christ Jesus, in whom there is peace. And all such likewise, who are gone into uncleanness, and such who pretend to preach the gospel, and are sat down in the earth, like Demas, and have forsaken the gift of God, and sit down in the earth, and esteem the earth before it; and so set up their own business, and slight the Lord's. And such who are gotten into the rotten principles of the Ranters, who wear their hats when Friends pray; who, out of the wisdom of God, would manifest to the world a separation, and to show that they are not of the spirit, power, and mind, as Friends were in at the first. As also, all such that raise false reports, which are forbidden by the Lord among his people. These things are to be searched out to the bottom, that righteousness and truth may flow, and have its passage through all hearts, and all may come to the habitation which they had at the first; and all that is con-

trary may come to judgment and condemnation. For the house must be swept and cleansed of all the things above mentioned that have gotten into any, that all may come up into the sanctified life; for the Ancient of days is come, and the judgment is set, and they that have kept their habitations witness this. And therefore, friends, this is my advice to you, I would have you to gather up a list of all these things aforementioned, in all your islands and plantations, let them be searched thoroughly, that what is for judgment and condemnation may be brought to it, and that you may send an account to Friends at London of such that come from thence, that have been since scandalous in their conversations. So that every one may come to that which did at first convince them, and to condemn their contrary actions. And that papers may be sent to the world, who have known their transgressions, to clear truth and Friends, and to fetch it out of their mouths; that so they may not feed upon any one's transgressions; that the miscarriages of some may not be charged on the body of Friends. G. F.

CCLIX.

My dear friends,—Be faithful in the truth which the devil is out of; in which truth you have dominion over him. And live in the power of God, which was before the devil was; in which power of God, which is the gospel, is your fellowship. And live in the light, which was before darkness was, and the power of it: in which light is also your everlasting fellowship; and in this you will know God's dwelling, which is in the light. And dwell in the life, which was before death was, and the devil, the power of it; and in this life you will have dominion over death and the power of it. And so you do well that take heed to the light, and walk in it; and they that do evil do not take heed to the light. And so walk in the light, as children of the light, and that ye will have fellowship one with another, and with the son and the Father. And so mind the ingrafted word, which is able to save your souls; and that will keep your eyes and minds over all that which is not able to save, and keep your feet on the top of that. And so be of that good faith which gives you victory and access to God, in which you do all please God, and have unity one with another. And so mind the seed of Christ, which is over all that which makes to suffer, and was before that was, and will stand when that is gone that makes to suffer; in that seed live, and know it your crown and life, and in that you will be one another's crown and joy in the Lord God blessed for ever. And so keep your meetings in the name and power of the Lord Jesus Christ that never fell; and the seed Christ reigns, in whom you have life, that was with the Father before the world began. G. F.

CCLX.

Dear Friends,—If the truth make you free, then are ye free indeed. So then there are none made freemen, but by truth; and all that are freemen, they are made free by the truth, they are God's freemen; they are free citizens, they are freeholders of an everlasting inheritance, and free in an everlasting kingdom; and they are free heirs of salvation; and they are free in the heavenly city Jerusalem, which is from above; and they are free in the power of an endless life, which was before death was. So they are not captives, they are not bondmen, they are not servants, nor slaves. But (mark) free men and free women. And what hath made them free men, and free women, but truth? For if the truth hath made you free, then are you free indeed. So, free to worship God in the spirit and in truth, (which the devil is out of,) to serve the Lord God in the spirit and in the new life. They are above the serpent, and from under his control; and from under the control of old Adam, and his beggarly rudiments, and will-worships, and false righteousness. Truth makes free from all these; and makes free to be partakers of Christ Jesus, and of his blood, and his spirit, and mind; who is the prince of peace, and prince of life; and makes free to be partakers of the divine nature and precious faith; and to be members of the church, and gospel fellowship, and power of God, which devil was. So stand fast in the liberty wherewith Christ has made you free, free from the devil, dragon, and serpent, and all the bondage and servitude. For free men do walk in their freedom; for it is truth that makes them free, and so to triumph in glory. And so, if the truth have made you free, then are you free indeed; free from all will-worships, and from all the windy doctrines; from all the evil customs, traditions, imaginations, and notions, and rudiments of Adam and the fall, who are from truth; and free from the devil, who is out of the truth. So it is plain, none are free but by the truth, and all in the truth are free men. And all out of the truth, are slaves in old Adam, and slaves to sin and satan, and to his will-worship, and to their own self-righteousness, and to their rudiments, doctrines, and traditions; serving divers lusts, pleasures, and corruptions, and serving the creatures more than the Creator, who is God blessed for ever, and serving the desires of their own minds; and so as slaves are kept in bondage; all in prison all in the bonds of death and jaws of death; for who are out of truth are no free men. Though they be high priests, and readers, preachers, and expounders, as the great high priests, and the lofty Pharisees and scribes were, professing the scriptures, yet not in the truth, and so not freemen. For they are in malice and envy, like Cain;

oppressors, like Pharaoh; raging persecutors, like Nebuchadnezzar and the Jews; as wild as Ishmael, as profane as Esau; out of the truth are all those found, fasting to smite with fists of wickedness, lifting up bloody hands, mingling their sacrifices with the blood of the persecuted, praying to the magistrates for persecution. All this is out of truth, and not in the freedom; so not free men, but doing the devil's lusts and service, as the Jews did. And so, if the truth make you free, ye are free indeed; ye are free from all those things above mentioned. The truth makes free from envy, and from profaneness, and from wildness, and from wickedness, and from the bloody hands. Free from the fasts of those that hang down their heads like a bulrush, free from the persecuting spirits, free from the false prophets, deceivers, seducers, antichrists; and all antichristian false prophets, deceivers, and seducers, are satan's bondslaves, vassals and bondmen; and being with his oars chained in his gallies, they carry his wares, and do his work up and down the world; which is the sea. But truth makes free from all these, free from the hypocrite's hope, which perisheth; free from Nebuchadnezzar's fury. And it makes free from the wild heifer's nature, and from the dog, swine, horse, viper, cockatrice, serpent's nature, and from the spider, and his web; and from the oak and cedar, and the bramble and briar, and bear, and lion. The truth makes free from all these, and brings man and woman into the image of God. And so, if the truth makes you free, then are you free indeed. And the truth is Christ, and Christ is the truth, which makes you free from all falsehood, and makes you free from the world, which lies in wickedness and unrighteousness; by which you come to be free men of the world which hath no end.

'And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it.' Mark, 'the unclean shall not pass over it.' This way, which is called the way of holiness, was spoken of by prophecy; and this way is Christ, who is the way of holiness, who is above the unclean, and destroys it, and the ground of it, the devil; and so the unclean cannot pass over this way of holiness. This is our way, who are in scorn called Quakers, to wit, Christ. And this way of holiness shall be for the way-faring men, though fools, yet they shall not err therein; where no lion, nor ravenous beast, nor lion's whelp shall go thereon. All the ravenous beasts are without, in the way of the world, without Christ and God. But the redeemed shall walk in this way of holiness, Christ Jesus; and the ransomed of the Lord shall walk in this way of holiness; and they that do return from the way of the world to Sion, shall walk in this way of holiness with singing and everlasting joy upon their heads. And they that walk in this way of holiness, Christ Jesus, shall obtain joy and gladness; and sorrow and sighing shall flee away. And all that walk in this way of

holiness, their deaf ear is unstopped, and their blind eye is opened. And the lame man here shall leap as a hart, and the dumb man's tongue shall sing. And here he shall see waters gush out of the rock, and streams out of the desert, in this way of holiness. And here he shall see in this way the parched ground become a pool, and the thirsty land full of springs; and in the habitation, where dragons lay, shall be grass with reeds and rushes, which begin to spring. Glory be to the Lord for ever. And this way of holiness, which the prophets prophesied of, is Christ Jesus, the way, who said of himself, I am the way; and he is over all the fallen ways, and before the way of the serpent; glorified with the Father, before the world began. And this is the way of the way-faring men, who have been way-faring up and down from religion to religion, from worship to worship, from one people to another, from one minister and teacher to another, and could not sit down in any of their ways, but way-fared, travelled and sought. And now, glory be to the Lord for ever, thousands of these way-faring men are come to find their way, Christ Jesus, and, though fools, yet shall not err therein; that is, they shall not err in their way. They shall not err in Christ Jesus, for there is no error in him, for he was before error was; for Christ the way, destroys the devil and his works, the ground of all error. So though they be called fools, (these way-faring men,) by all the sons of Adam, that are set down in their own rudiments, and have persecuted these way-faring men as fools, because they would not sit down with them in their rudiments, worships, self-righteousness, and national church, which national powers have established; yet those way-faring men walk on in their way, Christ Jesus, where, though fools, yet they shall not err in the way, Christ Jesus, though they be called fools by all the sons of Adam, who are in their own ways and rudiments; yet those fools shall not err in the way, Christ Jesus, though counted fools for Christ's sake. And they see how all the wise men in old Adam mixed with the wisdom of the serpent, how they are all in their own ways, worships, and religions; and all the sects in it, how they are like tradesmen, plucking from one church to another, and getting customers, and drawing people from one another's church to their own ways; and tearing one another to pieces, to get people from one another's church to themselves. And so are like lions, and ravenous beasts one against another, to get from one another's church to maintain themselves; and thus they seek the people's, not the people; and feed themselves, and not the flock; for they are out of the way Christ, and sit down in their own ways. But, for the way-faring man, the way of holiness is; for him, that is way-faring and seeking up and down for his beloved. 'I sought my beloved by night, and the watchmen smote me.' Did not the way-faring man go to the Papists and say, 'You watchmen of the

night, did you see my beloved?' What is thy beloved more than another's beloved, said they. What is thy religion, more than another's religion? Or thy profession, more than another's profession? So the Papists smote and wounded the way-faring men. The way-faring man did not ask the Papists for their beloved; for the Papists had a beloved, a mass-book; but he asked them for his own beloved, Christ Jesus.

Well, the next watchmen were the Common-prayer-men of every parish. The way-faring man went to those watchmen of the night, and said, did ye see my beloved? They stormed at the way-faring man, and said, what is thy beloved more than another's beloved, and thy religion more than another's religion. They smote him, and wounded him also.

Well, the next watchmen of the night were the Presbyterians; they were also the watchmen of some people, the way-faring man went to them, and said, ye watchmen of the night, did ye see my beloved? And they were exceeding angry, and said, what is thy beloved more than another's beloved, and what is thy religion more than another's religion? He did not ask them for their beloved; for he knew they had a beloved, their directory. And these watchmen smote the way-faring men, and punished some, spoiled some of their goods, and killed some, (as some at New England,) because they would not follow their beloved, as the Papists and others had done before them.

The next watchmen were the Independents and Baptists, the way-faring man went to them also; for they were the watchmen of some people, and said unto them, ye watchmen of the night, did ye see my beloved? And these watchmen of the night were also exceeding angry, and said, what is thy beloved more than another's beloved, and thy way more than another's way, and thy religion more than another's. And these watchmen of the night smote cruelly.

Then the way-faring men went to the private meetings of the Manifestarians and Seekers; and these watchmen fell a mocking, and scoffing, and railing, and smiting with the tongue, and thrust them out of their meetings. And when it was asked them, if they saw the way-faring man's beloved? They scoffed at their beloved. And so the way-faring men way-fared up and down from watchman to watchman to seek their beloved; and many were imprisoned and persecuted by some of these watchmen of the night. And now, glory for ever be to the Lord, thousands of these way-faring men have found their beloved, and have found their way, Christ Jesus, and a fool shall not err therein; for there is no error in Christ Jesus, all the error is out of Christ, who is the way, wherein the way-faring men, though counted fools, yet shall not err. And now my beloved is mine, and I am his; we are come to the banquetting house, and his banner over us is love. And the watch-

men of the night told the way-faring men, that there was not any way, but there was error in it; and that all the religions, and worships, and churches erred. And so the way-faring men way-fared up and down to find the way of holiness. For all the ravenous beasts, and the lions' whelps trod in the way of error. And all those night watchmen were among the ravenous beasts and the lions' whelps; and so neither the watchmen nor ravenous beasts could pass over this way of holiness, nor enter into it, which is the way for the way-faring men, the way of holiness, where the fools shall not err; which fools, all the wise men in old Adam, and the serpent's error, cannot see, nor their ground, nor how they err in their own ways. And this is the eye which the way-faring man hath opened in him, who sees his beloved. And the way where the fools shall not err in. And all shall come to this way of holiness, in which the fools shall not err, which is the way of the way-faring men, into which all must come; and out of the way of the serpent, and out of the way of old Adam in the fall.

And did not you watchmen of the night tell the way-faring men, that the scriptures were not truly translated that speak of a way of holiness, and a 'way that the way-faring men, though fools, should not err therein?' For ye watchmen of the night could not see this way of holiness: for, do you not say, that a fool will err in every thing he doth? And was it possible there should be a way wherein the fool should not err? for you said, the wisest man that was, sinned: and here have not you wise men of old Adam manifested your error and ignorance of the scriptures and the way of holiness, which is the way-faring man's way: for all error is in your own way, and there is no error in Christ, the way of holiness; for way-faring men and the fools shall not err therein; that is to say, they shall not err in Christ Jesus; for he was before error was, and destroyeth the ground of it.

The outward Jew worshipped in his outward temple made with hands, at outward Jerusalem, and they came up yearly to worship there; and if they did not come up to worship at outward Jerusalem, and keep the feast of tabernacles in the temple, upon them should be no rain; and their eyes were to rot out of their heads, and their tongues out of their mouths, that fought against Jerusalem, as in Zechariah xiv. 12. So the outward Jew had but one temple in the whole world, and and there they went to worship in it; and the priest had a chamber in the temple. And when Christ came, he ended the priesthood, he ended the offerings, and the temple, and the worship therein of the outward Jews; and set up another worship in the spirit and in the truth: for when the woman of Samaria, that came to Jacob's well, said unto Christ, how that our fathers worshipped in this mountain, where Jacob's well was, and the well was made before Jerusalem was, or the

temple either; for Jacob died in Egypt, and afterward his sons came out of Egypt, and builded a temple in Jerusalem; and so there they set up a place of worship after the well was made: so Christ said unto the woman, 'The hour is coming, and now is, that they that worship the Father must worship him in spirit and truth;' and not at Jerusalem, nor at this mountain is God worshipped; 'For God is a spirit, and they that worship him, must worship him in the spirit and in the truth:' and then did Christ set up his worship, which was before the pope's, Turks', Common-prayer, Presbyterian, Independent, and other worships were; and the worship that Christ Jesus set up, was in the spirit and in the truth. Now where is this spirit, and where is this truth? Is it not within people? So, as the Jew outward was to worship in the temple, and there was but that one temple commanded of God to be built, which Christ came to end, who set up his worship in the spirit and in the truth. So seeing the true worship is in the spirit and in the truth, and the truth is within you, in the inward parts, the spirit of God is within you, you must not grieve, vex, nor quench it. And so every man and woman in the whole world must come to the spirit and truth in their own hearts, by which they must know the God of truth, who is a spirit, and to feel the spirit in their own hearts, and in the spirit of truth to worship the God of truth, who is a spirit.

So now, as the Jew outward was to offer his sacrifice in the outward temple, and no where else, which temple is now thrown down, he is not a Jew who is one outward, but he is a Jew who is one inward, in the spirit and in the truth; and so, all ye Jews inward, in the spirit, ye must worship in the truth and in the spirit. And so, the Jew inward can worship no where but in the temple. What temple? It is not a temple that is made with hands. The Jews outward worshipped in the temple that was made with hands; but the Jew inward his worship is to be in the spirit, and in the truth, and in a temple not made with hands. So to worship in the spirit, and in the truth, is to worship in the temple, and no where else. And so, every man and woman in the whole world must worship in the temple. What temple? The temple that is not made with hands; where the spirit of truth is. 'Know ye not, that your bodies are the temples of the holy ghost;' that is to say, the holy spirit: and so, every man and woman must be brought to truth in their own hearts, and brought to the spirit of God in their own hearts. This is the standing and perfect worship, and it will stand when all the worships of old Adam are gone, and when the Jews', and Turks', and Christians' worships, that be not in the truth, are gone: for this is a standing and perfect worship; the spirit of God is perfect. And this is an universal worship, and brings every individual man and woman to the spirit of God in their own hearts. This makes no sect, but

every one in the spirit, which is the bond of peace, is in the truth, which the enmity is out of: and this spiritual worship is in the spirit and truth, Christ Jesus, the spiritual man, the heavenly man, which the second Adam, the Lord from heaven set up above sixteen hundred years since. And so, every one is to be in it, and to walk in the truth, and in the spirit, and to come to the truth in their own particulars. For that spirit makes sects, which persecutes people for not following them; but they are all to worship in that spiritual worship, which Christ Jesus set up; and every son and daughter of Adam is to come to the truth and spirit in their own hearts; and so in that spirit and truth to worship the God of truth, who is a spirit; for he secketh such to worship him. And Christ persecuted none for not following his worship; but all are condemned by the spirit in their own selves, who grieve it, and vex and quench it, and all are condemned with the light and truth that hate it, who will not come to it, but hate it. So they all that persecute about religion run into heaps, and sects, and darkness, and are with the light condemned. And so none can worship the God of truth, but who come to the truth in their own hearts; and none can worship God, who is a spirit, but who come to the spirit of God in their own hearts, which mortifies sin and evil; which spirit leads into all truth. So every one who is a Jew inward must worship in the spirit and truth; and every one must be brought to the temple which is not made with hands, and to worship in the spirit, which Christ set up, who is the spiritual man. Carnal men may set up worships, who have not the same spirit and power the apostles had. And such lead people into sects and heaps, and lead people out of the spirit, and persecute one another about their worships, which is not the way of truth, nor the command of Christ, but on the contrary, 'to love one another.' So all that worship in the spirit and truth, come to the spirit and truth in their own hearts, and love one another, and love enemies. And so, the outward Jews' priests had chambers in the temple, which priests, chambers, and temple, Christ hath ended, so let Christ Jesus now have a chamber in your temple, to sanctify your temple, and cleanse your temple, that the glory of the Lord may fill your temple. The Jews' priests were to cleanse the temple, and when they had cast the rubbish out of it, the glory of the Lord filled their temple: and so Christ, as I said before, hath ended the Jews' priests' chambers and temple. And so all ye who are Jews inward in the spirit, let Christ your priest have a chamber in your temple, that he may cleanse your temple, and cast the rubbish out of it, which is come in by transgression, who doth renew you up into the image of God, that Adam and Eve were in before they fell; so that the glory of the Lord may fill your temple. And so as the Jew outward had but one temple

to worship in, the Jews inward must not have two; for then they make a sect, and go from truth in their own hearts, and from the spirit of God. And so to worship in the truth and in the spirit, is to worship in the temple. So every man and woman come to this one temple. Where is this one temple? Where the spirit is in the heart, and the truth in the inward parts: and this is the temple that is not made with hands; do you not know 'that your bodies are the temples of the holy ghost?' And so this is the true worship that Christ set up, in the spirit and in the truth; every man and woman in the whole world must come to it, the truth in their own hearts, that by it they may know the truth, and the God of truth. And by the spirit they may know God, who is a spirit, and so worship him in the spirit and in the truth; and this is the standing universal worship, that Christ the second Adam, the Lord from heaven, the spiritual man, set up above sixteen hundred years since, John iv. when he denied the mountain worship, where Jacob's well was, and the temple worship of the outward Jews at Jerusalem, where they went to the outward temple yearly to worship. And so all are to worship in the spirit, and come to the spirit and truth in their own hearts; and in that to worship the God of truth, who is a spirit, as Christ commanded. And so by the spirit of truth, they come to Jerusalem, which is above, which cometh down out of heaven from God. So this is a true, certain, standing, infallible, and perfect worship; for truth and the spirit of God are certain, infallible, and perfect; and so this worship is a certain perfect worship. And so every one, as I said before, come to the truth in your own hearts, and to the spirit of God, or else you cannot worship the God of truth, who is a spirit: and every man that worships in the whole world, who would find this spirit and truth, they must go into the temple.

And so in the spirit and truth worship God, who is a spirit; and this spirit gives an understanding to know God, who is a spirit; and the truth, and to know the God of truth, who is to be worshipped in the spirit and truth, who is God blessed for ever. Amen. G. F.

CCLXI.

Friends,—To call men 'masters' or 'gracious lord,' and putting off the hat to them, and the man's scraping with his foot, and the woman's making a courtesy. These titles and fashions not giving and observing, doth not break the law of Christ, nor of God, which respects no man's person, but they are the customs of nations which are vain; and the great manners and civilities that lie among Christians, are in saying you to one man, and the man's putting off his hat, and scraping with his foot, and the woman's bending her knees; and in these and such like things

lie their civilities, their honour, and manners, and well-breeding, as they call it. But the right manners are to keep people from evil words, which corrupt good manners, and God's law; and Christ respects no man's person. And man and woman in their not doing, nor scraping, and bowing, are not unmannerly, nor uncivil; for man was forbidden by the angel to bow to him, but to bow to God, and to worship him, and to bow at the name of Jesus, who is called, the power of God, and the word of God; for the angel said to John, he was his fellow-servant. So servants were not to bow one to another; and if they do, is it not reproved by the angel, and reproved by Christ, the seeking honour one of another? For 'how can you believe, saith Christ, that receive honour one of another?' John v. So it is a mark, that they are unbelievers, who receive honour one of another; and they are like the Pharisees, that love the praise of men, and are called of men master, and like the heathen, that will be called 'gracious lords.' For, saith he, you are all brethren, and have one master and Lord, Christ Jesus, and one Lord, who is the creator of all. For all things were made subject to man, and man subject to God; all creatures were to fear and dread man and woman, but men and women were to fear and dread God. So all christians are to have one heavenly spiritual head, Christ Jesus, and heavenly spiritual master, and they all as brethren are to serve and worship him. And the prophets and apostles thoued God and Christ, kings and princes, and great men and women, as you may see in the scriptures, and they were never offended at it. And you never read in all the scriptures of any that feared God, that were offended at any for saying thou to a single person, and standing with their hats on, (unless it were the Pharisees, that loved the praise of men,) as it is said in the book of Job, 'If I give flattering titles to men, my maker would soon take me away.' And so all their flattering titles, and loving the praise of men, and seeking honour one of another, comes from that ground that is out of truth, in the image of the beast and the dragon, who will be worshipped; but the angel would not be bowed down to by the servant of the Lord; he says, God must be worshipped. So they that worship the beast and the dragon, receive the mark from the dragon; he brands them and marks them with his spirit, (out of truth,) and then he receives honour from them, and the vain glory they give to him; but they who are sealed with the spirit of promise, have their Father's mark in their foreheads; these worship the living God, and are in his image and his likeness, that he made them in in the beginning, and in the spirit of Christ Jesus, and those are Christ's. G. F.

CCLXII.

All Friends and people, that is to be condemned in yourselves, which hath led you from Christ, from God, and from unity in the light; I say, that is condemned by the light, and must be executed and killed, and stoned with the living stone, and run through with the living sword, and hammered down with the living hammer to pieces, and burnt up with the living fire, and so made an end of. For that which leads into looseness, whimsies, imaginations, false visions, though it be condemned, yet, if it be not executed, it is in danger to rise again; and if it rise again, and get over you, it will be your ruler, if it get out of prison and be alive, and not executed. For after a thing is condemned, as drunkenness, adultery, fornication, or any manner of looseness whatsoever, or runnings out from the spirit and light, if it be condemned, and judgment passed upon it, if it be not executed, there is danger of its reviving. For after a thing is condemned, and judgment passed upon it, it is to be executed. For you know, after a thief or a murderer is condemned and judged, and have sentence passed upon him, yet he is not executed that day; the execution comes afterwards. And therefore, after condemnation or judgment is passed upon any inward evil, or any outward action of evil, let execution be speedily done with the living hammer, and the living sword, and the living stone; that the living fire may burn it up and consume it.

No man after he hath beaten his child, hateth him ever afterwards, but loveth him, if he repent and amend; so doth the eternal Father. And if a child be fallen down into the dirt, he doth not go and tumble him more into the dirt, or into the ditch, and there let him lie in the dirt and ditch, but takes him out and washes him; and so doth the heavenly Father, who leads his children by his hand, and dandles them upon his knee. And so, all that be called fathers in the truth, or mothers, their tenderness should be the same to all little children in the truth, that can hardly go without leading, that sometimes may fall into the dirt and ditch, and slip aside, and then be troubled, and cry. To such there should be tenderness shown, and to wash them, and help them; and love to such should be manifest; for there is difference betwixt a stubborn, rebellious, and wilful child, and one that is penitent; for those must have great chastisements, that know the will of their Father, and do it not; they must have greater stripes, and sorer stripes they must look for (be sure to expect it) than the other. For Christ is manifest in the flesh, to condemn sin in the flesh, all that witness Christ in them, male and female; I say, Christ manifest in their flesh; he doth condemn the sin that is in their flesh; yea, and makes an end of sin, and

finishes the transgression, and brings in everlasting righteousness into them. But first he condemns the sin that is in their flesh, the unrighteousness in their flesh, and ungodliness in their flesh; the liar, the swearer, that is in their flesh; the adulterer, the fornicator, the idolater, and all sin, whatsoever it is, he condemns in the flesh. So Christ is manifest in the flesh, to condemn the sin that is in the flesh; every one that witnesses Christ condemning sin in the flesh, that they through Christ, that condemns sin in the flesh, might become God's righteousness; so they become another's. But the sin being uncondemned in the flesh, they are of the serpent, of the unrighteous one, of the ungodly one, who adulterated from truth, they are his. But the sin being condemned in the flesh, Christ is manifest in the flesh, so that they become Christ's; they are God's, and are in Christ, who destroys the devil and his works, that are out of truth. And these know the new life, which God is served in; and these know the new earth, wherein dwells righteousness; and these know the old earth, wherein dwell unrighteousness. And these can bring forth things new and old.

For they that are led by the spirit of God, are the sons of God; they that are led by the spirit of the devil, are the children of the devil, and his works they do, the works of their father; as they that are led by the spirit of God, his works they do, the works of their father; and all they that quench the spirit of God, and vex the spirit of God, and grieve the spirit of God, and hate the light of Christ, and walk despitefully against the spirit of grace, and turn it into wantonness, and disobey the word of God in their hearts and mouths; sure you all may see such are not the sons of God, and do not the works of God; though they may profess the scriptures from the beginning of Genesis to the end of Revelations. Neither doth that birth know the scriptures, for they are known by the spirit of God, the holy ghost, which led the holy men of God to speak them forth; by the same spirit are they known again. And Christ, who was conceived by the holy ghost, born of the Virgin, he is known by the holy ghost again, which led the holy men of God to give forth scriptures; which now leads into all truth. And all them now, who despise revelations, inspirations, prophecies, gifts, and talents, they despise the spirit of God and his gifts. Such are neither ministers of God, or Christ, nor his sons; but are the sons of him that is out of the true spirit that is of God, in the darkness, Babel, and confusion; who think they can do great matters with their languages, and with them make a trade of the scriptures; who cannot endure any people should come to the spirit that gave them forth; for none can walk in the spirit that quench it, and vex and grieve it. And none come into the church fellowship that grieve, and vex, and quench the spirit of God. For the fellowship is in the spirit, that is

the bond of peace; and none are led into all truth, but by the same holy ghost that was in the holy men of God, that gave forth the scriptures of truth. And all that are led by this spirit of truth, are led from the spirit of the devil, that is out of truth. And all that are led by the spirit that is out of truth, are the first birth of the flesh, and of that murderer, who will persecute him that is born of the holy spirit of God, which leads into all truth. But they that are led by the spirit that is out of truth, are out of both the Father and the son. And they that are led by the spirit of truth, are the sons of God; and here are both in the Father, and in the son, and in the truth, which abides for ever. And here the heir, the son, inherits his possession, his inheritance in the kingdom that never hath an end.

The true hope, the true cross, the true faith, the true worship, the true religion, the true way, true image, and true fellowship have been lost since the apostles' days, amongst those called christians, who are out of the life. And they that have lost the cross of Christ, which is the power of God, in which is the true fellowship, they have set up a wooden or a stone cross, &c. so false crosses, false christians. They that have lost the true hope, which purifies, as he is pure, they have set up a purgatory to cleanse them when they are dead. And others cry up a body of sin and death on this side of the grave, with their hypocrite's hope; and they have lost the true ministry, and set up a false one, to preach up imperfection. And people were imperfect in old Adam before Christ came; for the law made nothing perfect; but the true minister, Christ in you the hope of glory, doth make perfect, both in the apostles' days and now. 'Christ in you, the hope of glory,' said the apostle, 'whom we preach, warning every man, that we may present every man perfect in Christ Jesus.' So the perfection is in Christ Jesus; the imperfection is in old Adam. So this is the true hope that purifies, which every one that hath it purifies himself, even as he is pure. And every one that hath not a possession of this hope, pleads for impurity and imperfection, and a body of sin and a body of death unto their grave, and a purgatory when they are dead. Such have a profession of the scriptures, like the Pharisees; and the hypocrite's hope which shall perish.

And the true faith hath been lost since the apostles' days; the true faith which purifies the heart, which is the faith of God's elect, which faith gives victory over that which separates from God; in which faith ye all please God; which faith is the gift of God, and Christ is the author of it: every one look unto him for it, for the finishing of it, who is the author of it. In this faith have all the saints unity in that which gives victory over the devil; for by the faith, which is the shield, do they resist him and quench his fiery darts; and they resist him that would

defile them and make them imperfect, and lead them into those things which would displease God. And all that are out of this faith, they cry, no victory while we are upon the earth; but they must have a body of sin unto the grave, and a purgatory to cleanse them in; these are all in the error concerning the faith; these have made shipwreck of faith and and a good conscience; these are all in the dead faith, and so cannot preach the true and living faith of God's elect. These are all out of unity; for the unity is in the faith, which gives victory over the devil. These are out of the just life; which just lives by his faith. 'The life that I now live, is by the faith of the son of God; yet it is not I, but Christ that lives in me,' said the apostle. And all that walk in the faith of God's elect, which is the victory over the devil, walk in unity over the enmity.

And the true worship hath been lost since the apostles' days; yea, the worship that Christ set up above sixteen hundred years since, in the spirit and in the truth; yea, in the spirit of God, which was before the spirit of the devil was, who is out of truth; and in the truth, which the the devil is out of. In this spirit, and in this truth, God, who is a spirit, and the God of truth, seeks that men should worship him in the truth; and so every man and woman must come to truth in the inward parts, and to the spirit of God within themselves, if they be worshippers of God in the spirit and truth, which the devil abode not in. And this is the standing and perfect worship, in which there is unity in the truth; for the enmity is out of it, and he cannot get into it. Glory be to God for ever! And men that have erred from the worship that Christ set up, above sixteen hundred years since, they are from the truth within, and the spirit of God. And by that unclean spirit they have worshipped images; they have worshipped the works of their own hands; they have worshipped the dragon; they have worshipped the beast; they have worshipped the creature; they have worshipped angels, persecuted one another about their worships, and they have persecuted the true worshippers. These are in the blind zeal, who have hated the light. And so none can worship God, who is a spirit, but they must come to the truth in their inward parts, and to the spirit of God in themselves; by which spirit they must know God to be a spirit, and to worship him in the spirit. They must know God to be the God of truth, and then worship him in the truth; which the devil is out of, in the enmity, an adversary. And this is the standing, perfect, infallible worship, that Christ Jesus, the perfect, infallible man, set up above sixteen hundred years since.

And the true way is lost since the apostles' days, which Christ set up above sixteen hundred years since; who said, 'I am the way to the Father; and no man cometh to the Father, but by me.' So no one comes out

of old Adam, but by Christ, the second Adam. No one comes out of darkness, but by Christ, the light; no one comes out of death, and from under the prince of death, the power of it, but by Christ, the life. So he is the way to God. No one comes out of unrighteousness, but by Christ, the righteousness; no one comes out of the wisdom below, but by Christ, who is the wisdom of God, which is from above. And no one comes out of error and evil, but by Christ, the truth. So is he the door and the way to God Almighty. And no man comes to the Father, but by him. No one comes out of captivity or prison, but by Christ the heavenly man. And so, they having erred from Christ, the way, they have set up so many ways in Christendom among them; and fall out about their ways one with another, enmity being among them. Now Christ is the way, which the unclean cannot walk in, who was before the unclean way was; for he is over all the unclean; and he is over all the perverse and crooked ways, and mountainous ways, and evil and unrighteous, and ungodly ways; he is over them all. And none come to this new and living way, Christ Jesus, but who come to the grace of God in their hearts; the spirit of God in their hearts. So he is the new and the living way, who is the first and the last, the beginning and the ending, set up from everlasting to everlasting. And all that be out of this new and living way, though they have all the scriptures, from the beginning of Genesis to the Revelations, yet they are dead, and under the power of death; which Christ the way destroys, through death, yea the power of death, the devil; and was before death and his power was. Here is the new and the living way.

And the true religion hath been lost, and erred from, since the apostles' days. The religion that is pure from above, and undefiled before God, which keeps from the spots of the world, which is to visit the widows and the fatherless. Now they that are out of this religion have made many religions, but they are spotted and defiled, and they cry up a body of death, and sin, and imperfection to the grave, and a purgatory when they are dead. And their widows, and their fatherless, and strangers go begging up and down their streets and highways; so their streets and highways are judges against them and their bodies of death, and their purgatories manifest their errors and ignorance from this pure religion, that comes down from above, which is not of man's making; but comes down from God, which is pure before God, and undefiled in his sight, that keeps from the spots of the world. (Mark, the spots.) And these do not cry up a body of death, nor a purgatory when they are dead; they are kept from the spots of this world. So they are far degenerated from this pure religion from above, (which is undefiled before God, which keeps from the spots of this world, and leads to visit the fatherless, widows, and strangers,) whose religion is, that they must have a body of sin and death unto the grave, and a purgatory when they are

dead. And their fatherless, and widows, and strangers must go a begging in the streets. All these religions are from below, and of their own making, and not from above, but of him that is out of truth. And all they that come to this pure religion, that is from above, and come to receive it, it must be by the spirit of God within, and the light of Christ within, and his grace within, and his faith within.

And the image of God in them hath been lost since the apostles' days, that man and woman were renewed into by Christ; and therefore they have set up so many inventions of their own brain, and outward images, and likenesses, and worship them; for man and woman was in the image of God, before they fell. And when they fell from the image of God, they set up many images of God, and man, and other creatures, of things in heaven and things in earth. And when Christ came, he renewed man into the image of God again, and into his likeness; but since the apostles' days have they lost this image of God, and this likeness; and made a profession of Christ and the apostles' words, as the Jews did of the law, and worshipped the works of their own hands, and images. But now is Christ renewing man again into the image of God, as they were in the apostles' days; yea, also I say, that Adam and Eve were in before they fell. Yea, and in this image of God they will reign over all images and image-makers, either with hand or brain; for they have made those images and likenesses by the evil spirit, that is out of truth, which the spirit of truth leads out of, and above them, and from their works. Glory to God for ever, for his image and his likeness is led into by Christ Jesus, and into Adam and Eve's state before they fell; and not only into that state, but into Christ Jesus that never fell.

And the true praying hath been lost since the apostles' days; for none can pray truly, but by the spirit of God, unto God, who is a spirit, or unto Christ, who is a quickening spirit. And all they that have erred from the spirit, cannot abide to hear talk of it; and yet may have the scripture from Genesis to the Revelations, and make prayers, and say them over, and give them to others to say over; and so pray by the book, and that must help his infirmity; and so have erred from the spirit, and from the true doctrine of the apostles, who said, the spirit must help their infirmities; and they must pray in the spirit. So all that grieve, and vex, and quench the spirit of God, cannot pray in it to God, who is a spirit. But they think to be heard by their much babbling, and ask and pray, but do not receive. And every one must come to the spirit of God in themselves, and to the light, and to the faith that purifies his heart, and to the spirit of grace and supplication; and by this his mind is to be turned towards Christ, who prays to God, and asks in the name of Jesus, and in the power, and light, and spirit of Christ.

And the true fellowship hath been lost, and sanctification, and belief, and the righteousness since the apostles' days. For many have had the letter, but lost the life; the notion, but lost the possession; the profession, but lost the substance, Christ Jesus: but the true fellowship is in the gospel, the power of God, which was before the devil was. And since men lost this power of God they have not known the scriptures aright, but they have set up fellowships by that spirit which is of him that is out of the truth, that have destroyed one another, and persecuted them which are in the power of God, which is the gospel, which was before the devil, and all the fellowships in old Adam were, and will be when they are all gone.

Now the gospel fellowship is a perfect fellowship, a pure and a holy fellowship, it is an everlasting fellowship; for the power of God is everlasting, it is over the Jews' fellowship in the outward things, and the Gentiles' invented fellowships, and the fellowships of bread, water, and wine; for these are no mysteries, the world's fellowship is no mystery, the fellowship of bread, water, and wine is no mystery; but the gospel fellowship is a mystery, and none see it, but who come to the light of Christ, and to the truth in the inward parts. For this is a standing fellowship, the gospel, the power of God; and all fellowships out of it are imperfect and corrupt, where the body of death, and sin, and their purgatory are pleaded for, which fellowships below, men make, and are of men, and from men; but the gospel is not of men, nor by men, but of God, and from Christ. So this fellowship is the church fellowship that is in God, and it is a pure fellowship, the gospel fellowship is, which gospel brings life and immortality to light, and expels away all that which darkens, and burdens, and loads the soul, mind, spirit, and heart. So this is glad tidings to the immortal soul, which comes by the immortal power up to the immortal God, where life and immortality comes to light, and to shine over him that hath darkened it. Here is liberty to the immortal soul, mind, and spirit in the gospel, the power of God, which is the gospel fellowship, which is a mystery, (but bondage and darkness to the other,) so life and immortality are hid from all them that make fellowships below, and have their fellowships by men, and of men, who are out of the power of God, the gospel; and make fellowships of old authors, and make fellowships of the scriptures. But being erred from the spirit, they know not the scriptures, nor the power of God, and there they are in strife and enmity in their fellowships, and falling out about their bread and wine, some taking it one way, some another; and falling out about their handiworks, and plucking people from one another to themselves, and not to Christ, nor his gospel fellowship, that came not by men, neither was it of man. So they that deny revelation cannot preach Christ until he be revealed,

nor can preach the gospel until it be revealed. And they that say revelations are ceased, they may as well say, there is no gospel; and so have no Christ to preach, and are only ministers of the letter; neither have they the secrets of God to preach, which are revealed to them that fear him. And that is the spirit of darkness from the prince of darkness, that is out of the fellowship of the gospel, where is enmity, which speaks itself sufficiently abroad among all their fellowships; and into this fellowship of the gospel, the power of God, which was before the devil was, he cannot get.

And the righteousness hath been lost since the apostles' days; therefore people have been found in their own self-righteousness and unrighteousness; and therefore they are all found out of peace with God, and with Christ, and one with another; for where there is righteousness there is peace.

And sanctification hath been lost since the apostles' days; therefore both teachers and hearers are found in uncleanness, and preach up the body of death, and sin, and a purgatory; and so have forsaken him that should sanctify them, and make them clean.

And the sanctifying belief hath been lost since the apostles' days; for he that believes is born of God; and he that believes in the light, may become a child of the light; every one that cometh into the world are enlightened by Christ, that they should believe in the light, as he commands them, and so become children of the light; and he that believes, overcomes the world. And if there be no overcoming on this side of the grave, as the world's preachers, made of men, say, then there is no true believing on this side of the grave; and therefore the world is not overcome in them; and he that is their God, is of the world also. For 'he that believes, overcomes the world; for greater is he that is in you, than he that is in the world.' So this greater overcomes the less, and he that believes passes from death, and sin, that brings death, and the devil the power of death: so becomes a child of light and of the day; and of the light which was before darkness was, or the prince of it; for this is the belief that overcomes the world, that sanctifies the unbelieving husband, and the unbelieving wife, else their children were unholy, but now they are clean. 1 Cor. vii. 14.

For this belief is greater than he that is of the world, which overcomes him that would defile; for this belief is Christ, which passes from death to life, it takes away the root of sin and iniquity, which is complained of in the scriptures, which they were born in, though they had the law which made nothing perfect, which took hold of their outward actions or branches; but this belief makes the root holy, and if the root be holy, the branches that spring from the root will be holy also.

And all you that preach up a body of sin and iniquity, and that you

must have a body of sin and death unto the grave, and a purgatory when you are dead. Neither man nor woman of you do believe aright; for the believing wife sanctifies the unbelieving husband; and the believing husband sanctifies the unbelieving wife; else their children were unclean, but now they are holy.

So from this sanctifying belief you are all erred since the apostles' days. But have made beliefs and creeds of your own, and then say, there is no overcoming on this side of the grave: you may as well say, there is no true belief. G. F.

CCLXIII.—*An exhortation to keep to the ancient principles of truth.*

Friends, keep at a word in all your dealings without oppression.

And keep to the sound language, thou to every one.

And keep your testimony against the world's vain fashions.

And keep your testimony against the hireling priests, and their tithes, and maintenance.

And against the old mass-houses, and the repairing of them.

And against the priests' and the world's joining in marriages.

And your testimony against swearing, and the world's corrupt manners.

And against all looseness, pleasures, and profaneness whatsoever.

And against all the world's evil ways, vain worships, and religions, and to stand up for God's.

And to see that restitution be made by every one, that hath done wrong to any.

And that all differences be made up speedily, that they do not fly abroad to corrupt people's minds.

And that all reports be stopped that tend to the defaming one another.

And, friends, live all in the power of the Lord God, and in his truth, light, and life, that with it you may all with one heart, soul, and mind keep dominion; and in the light, life, truth, and power of God do true judgment, justice, and truth, righteousness, and equity in all your men and women's meetings, without favour or affection to relations, kindreds, and acquaintance, or any respect of persons; for if you do not so, judgment will come upon you from God, to put you down from your places. For the power of God, light, life, and truth respects not any, but justice, truth, righteousness, and equity, &c.

Let mercy overshadow the judgment seat, and let mercy be mixed with judgment.

Take heed of foolish pity; and if you be not diligent against all pro-

faneness, sin, iniquity, and uncleanness, looseness, and debauchery, and that which dishonoureth God, then you let those things come up upon you, which you should be atop of, and subdue, and keep down with righteousness, and the truth, and the power of God.

And in all your men and women's meetings, let all things be done in love, which doth edify the body; and let nothing be done in strife and vain glory, but keep in the unity of the spirit, which is the bond of peace. And let all things be done in the wisdom of God, which is pure and gentle, from above, above the earthly, which is below, sensual, and devilish.

And take heed of hurting any concerning marriages, if the thing be right, (through any earthly reasoning,) lest they do worse.

And so all be diligent for the Lord God and his truth upon the earth, and the inheritance of a life that hath no end, that you may live in that seed that is blessed for evermore.

And be diligent in all your meetings, and see to the setting forth of apprentices, all fatherless and poor Friends' children; and that all the poor widows be carefully looked after, that nothing may be lacking among you; then all will be well.

And keep your testimony against all the filthy rags of the old world; and for your fine linen, the righteousness of Christ Jesus.

And keep your testimony for your liberty in Christ Jesus, and stand fast in it, against all the false liberties in old Adam; and your liberty in the spirit of God, and in the gospel of Christ Jesus, against all the false and loose liberties in the flesh.

And train up all your children in the fear of the Lord, and in his new covenant, Christ Jesus; as the Jews did their children and servants in the old covenant, and so do you admonish your children and servants. And let no man or any live to themselves, but in that love that seeks not her own.

And have an eye over them that come to spy out your liberty in Christ, and will report out of your meetings things to make advantage, and to the defaming of persons.

And let every one seek the good of one another, and their welfare in the truth, and make others' condition their own; and this keeps as a father and mother to condescend to a child. And all live in the seed which hath the blessing, and in the wisdom by which you may order all things to God's glory, over the evil seed, that is out of the truth.

And if any one hath any thing to say, in opposition to the matter of marriages, propounded by any to the meeting, such Friend or Friends to make it known, (what they have against the parties,) to such as are appointed by the meeting, to inquire into the clearness of the parties, who laid their intentions before the meeting. And such Friends, as have

intentions of marriage, first to lay it before the men and women of the Monthly Meeting they belong to, and to see that things are clear, before they are brought to the Two Weeks' Meeting.

And if any difference arise, either about marriages, or any other case, in the Two Weeks' Meetings, that the business be presently referred to six Friends, to have a hearing of the matter another day, or else for them to go forth and determine it presently, and not to discourse it in the open meeting.

And if any legacy be left by any deceased Friend, to a particular use, as to putting forth apprentices, and breeding up poor Friends' children; that the said money be kept distinct, as a stock for the said use, and a particular account thereof be kept. And the Quarterly or Six Weeks' Meetings to see, that the said monies be disposed of to the uses as aforesaid. And if any of the principal money so given, be at any time made use of to any other use, that it be again made up by the meeting of Friends in general. And though the money be left or given to any particular Friend for the use aforesaid; yet the same to be paid to two or three persons, whom the Quarterly Meeting or Six Weeks' Meeting shall appoint to receive such money; that so the meeting may have the ordering and disposing of the said money to the best advantage, and the use intended.

And that Friends do keep in their testimony against the vain fashions of the world, and all looseness and uncleanness whatsoever; and against all profane, idle tippling, and taking tobacco in coffee houses and ale-houses, which is an ill savour. And against all strife and contention whatsoever.

And that some Friends be appointed at every meeting to keep the doors, to keep down rude boys and unruly spirits; that so the meetings may be kept civil and quiet.

And if one Friend hath any thing against another, let him not treasure it up, till the time of his marriage, and then cast it upon him publicly; but let him presently speak to the Friend, and also to them, that the meeting hath appointed to see after his clearness, &c. And that things may not be deferred too long at the Two Weeks' Meeting concerning marriages; but that they may be answered in a short time, lest they be put to a strait in the matter.

And stop all bad reports, (for thou shalt not raise a false report upon my people, saith the Lord,) and minister justice upon it presently, so that no man or woman may be defiled or defamed with such things.

G. F.

Read this in the Men and Women's Meeting in the fear of the Lord, as often as you see occasion, and record it in your book.

CCLXIV.—*An additional extract from other of G. F.'s Epistles, both of former and latter dates, more largely speaking to things contained in the paper foregoing, with some new matters; recommended to Friends by him, (from time to time,) to be taken notice of at their Quarterly and other meetings.*

Friends' fellowship must be in the spirit, and all Friends must know one another in the spirit and power of God.

And in all the meetings of the county, two or three may be appointed from them, to go to the Quarterly Meetings, for to give notice one to another, if there be any that walk not in the truth, and have been convinced, and gone from the truth, and so have dishonoured God. And likewise if any that profess the truth, follow pleasures, drunkenness, gamings, or are not faithful in their callings and dealings, nor honest, nor just, but run into debt, and so bring a scandal upon the truth, Friends may give notice to the Quarterly Meeting, (if there be any such,) and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting.

And so to query and search out all such, as live not as becomes the truth of the gospel, and yet do profess it, so that they all may walk in it, as well as talk of it; for none hath the heavenly comfort of it, but who do walk in it. For all the talkers of Christ and his gospel, that do not walk in him, dishonour him. And all uncleanness and looseness in all your meetings, judge and condemn with the light, power, and spirit of Christ; so that nothing may reign among you, but that which doth glorify God and Christ.

And to admonish all them that be careless and slothful, to diligence in the truth and service for God, and to bring forth heavenly fruits to to God; that they may mind the good works of God and do them, in believing in his son, and show it forth in their conversations; and to deny the devil and his bad works, and not to do them.

And to seek them that be lost, or driven away from the truth into the devil's dark wilderness, by his dark power; seek them again by the truth, and by the truth and power of God, bring them to God again.

And to see, that all that come amongst Friends, and profess truth, keep to yea and nay, in their dealings and communications, in justice and equity, and not in oppression.

And that in all the Monthly Meetings there be an inquiry, whether any that profess truth, are out of the pure language, thou to every one, whether they keep up God and Christ's language, that the holy prophets and apostles used, over all the flattering words in the world.

And Friends, my desire is, that ye all may be preserved in the Lord's

power, and in his everlasting seed, and so in the order of the gospel, and in the government of Christ Jesus; of the increase of which there is no end. And that ye may keep up your ancient testimony, (in the power and spirit of God,) against tithes; and that ye may keep up your ancient testimony in the sincere life for Christ, your high priest, against the hireling priests and their old temples; manifesting that ye are the temples of God.

And let inquiry be made concerning all such among Friends as do pay tithes, which makes void the testimony and sufferings of our brethren, who have suffered (many of them) to death; by which many widows and fatherless have been made; and which is contrary to the doctrine of the apostles, and the doctrine of the martyrs, and contrary to the doctrine of the righteous in this present age; all which are to be inquired into, and to be exhorted to faithfulness therein.

And that ye may keep your ancient testimony for the church which is in God, the living members, which Christ, the spiritual man, is the holy head of, and your heavenly rock and foundation.

And all such as marry by the priests, who have some of them the rough hands of Esau, and fists of wickedness, and who have had their hands dipped in the blood of our brethren in New England, and who have been the cause of the banishment of some of our brethren, and have spoiled so many of their goods, casting them into prisons, and keeping so many of them in prison at this day: all such as go to them for wives or husbands, must come to judgment and condemnation of themselves, and that spirit that led them to the priests to marry them; or else Friends, that keep their habitations, must write and bear their testimony against them both. For from Genesis to the Revelations you never read of any priests that married any people, but it is God's ordinance; and whom God hath joined together, let no man put asunder. And they took one another formerly in the assemblies of the righteous, (when all things were clear,) therefore let all these things be inquired into, and brought to the Quarterly Meeting; and from thence some ordered to go to them, and to return what they say, at your next meeting. And let all this be done before they, or any of them, be declared as heathens, or written against, let them be three or four times admonished, that they may have gospel order, so that if it be possible, they may come to that which at first did convince them, and to repent and condemn their unrighteous doings. So that ye may not leave, if possible, a hoof in Egypt.

Now, all Friends, who have known the power of God, and do believe in the light of Jesus Christ, who is your high priest, who is made higher than the heavens; you come to know him to be your teacher, and to hear him in all things, and that God may work all your works in you

and for you. And all such pretended Friend or Friends, that have gone to the priests to marry them, or have been drawn by their relations so to do, in pretence to have their estates secured for their heirs, such have gone from the light of Christ in themselves, and have quenched the motions of the spirit of God in their own hearts, and distrusted God, and let a spirit of unbelief enter into them, and thereby such cause the world to glory over them, and Friends; and both priests and the world say that such are hypocrites, and they come to them but to save their estates. And they talk of the living God, but it is seen the world is their god, and the priest must do their work to preserve their estate. Such distrust the living God about outward things, though formerly they used to cry against them, and their teaching, and their marrying, and their baptizing; but now they can come to them to marry them to save their earth, and to shun suffering. And thus they manifest their hypocrisy. And therefore all such as have gone to the priest, to be married by him, come to the witness of God in your consciences, by which you may come to condemn that spirit that led you to them to be married. For all those are far gone, who can come so near a priest as to hear his prayers for money, and to partake of his works. Such have turned against the light, and quenched the spirit, and abused the power which would have risen in them against it. And such in their apostacies may have cried, the power of God is not amongst Friends as it was in the beginning; when they have abused it in themselves, and grieved the spirit of the Lord, and Friends who live in the spirit. For it is not the bishops' nor priests' work to marry people, nor is it to be seen; nor you never read throughout the holy scriptures, that either priests or bishops married any; but it is God's work, and his ordinance; for whom God joins together, let no man put asunder. And marriage is honourable in all, the bed being undefiled. And they took one another in the assemblies of the righteous, the saints, and the holy ones of God, who were of the seed of the righteous. Which practice is now followed amongst the people of God, called Quakers, who are of the seed and generation of the righteous, the elect people of God. And also you may read, how Jacob, who was of the seed of the righteous, took his wife in the assembly at Laban's house, who gathered the people together when he took her, having declared it before; and all parties were satisfied. And Jacob was the beloved of God, who took his wife of the best sort of people; his father and mother would not have him unequally yoked, as Esau had been before. And also you may read Isaac's marriage, in whom the blessed seed was called, as the apostle saith; 'In Isaac shall thy seed be called.' And how wonderfully it was carried on by the Lord! See Gen. xxiv. 25. And also read, how Boaz took his wife Ruth, (after both sides were satisfied,) in

the assembly of the people and elders; and how he declared it unto the elders, 'Ye are witnesses this day, that I take Ruth to be my wife; and they said, we are thy witnesses.' And of this Boaz came the line of Christ. For Boaz begat Obed, and Obed begat Jesse, and Jesse begat David. And also Isaiah the prophet, who prophesied of Christ's birth, sufferings, and death, God commanded him, when he was to go to the prophetess, that he should take witnesses, and write it in a roll; and this was the command of God; and he was of the seed of the righteous. And likewise the children of Israel, when they were carried into captivity, when any married, and all things on both sides were clear, they took one another, according to the law of Moses. As for example, see Tobias. And also Christ Jesus went to a marriage in Cana in Galilee, (who ended the first priesthood, who is the everlasting priest.) And he went with his disciples and the mother of Jesus. Whence it is clear that there was a meeting and an assembly of people. And marriage being God's ordinance, and God's joining, here Christ owns it; for it was God's joining before the fall; and God's giving before the fall; and it is so in the restoration out of the fall again by Christ Jesus: who are come into the spirit and power of God, they know it is God's joining again in the restoration; and whom he joins together, let no man put asunder. And so marriage was a figure of Christ and his church, as the apostle instanceth in Ephesians. And therefore they were not to be unequally yoked, believers with unbelievers. The law of God did forbid it; they were not to give their sons and daughters to the heathen, or marry with them, for it grieved the Lord in the old world, and brought destruction upon those bad marriages. When the sons of God saw the daughters of men were fair, and they took them wives of all which they chose, who corrupted the earth, and filled it with violence. Yet the holy men of God, their marriages were never judged of God in the old world. Neither Seth's, Lamech's, nor Mahalaleel, nor Methusalah, nor Noah, nor Abraham, Isaac nor Jacob; and so none before the law, nor none in the law, not in the time of the gospel, their marriages were not judged by the Lord, who walked in the power and spirit of the Lord, and knew God's joining; who brings the man and woman together. But such as mingled with the heathen and unbelievers, and followed strange flesh, they went from the spirit, they lost the sonship; through such the earth was corrupted and filled with violence; and such could not know God's joining, who went from the spirit, and from the law and gospel; and such are mingled among heathens and unbelievers, and follow strange flesh, and corrupt their own, who go from the spirit, by which they have been sanctified and led into the sonship.

And such as marry with unbelievers and heathen, go contrary to the law of God, and grieve him and their righteous parents.

So marriage is God's holy ordinance, and Christ, that comes to restore all things again into their place, saith, 'Whom God joins together, let no man put asunder.' And brings it to the beginning again, how God made them male and female. So in the restoration in the image of God and sanctification, they are brought to the joining one male with one female again; not for one man to have many women at once, God did not make many for him; but in the fall from the righteousness of God and his image, there they run together like beasts, a man and many women. There men join and put asunder; 'but in the beginning it was not so,' saith Christ, the heavenly man, the second Adam, 'for God made them male and female, and whom he joins together, let no man put asunder.' And so God joins with his spirit and power, for he is a spirit; and this is a heavenly and spiritual joining; and them that God joins, they do not follow strange flesh, but the spirit of God; and such a marriage is sanctified by the spirit, and by the Lord, and such know his heavenly ordinance. And this is the marriage Christ owns, and sets up and encourages, who is the covenant and the quickening spirit. And so God, who is a spirit, joins with his spirit, power, and light; this joining is in the covenant of God, all such marriages are honourable in all things, for their bed is not defiled; but where the bed is defiled, that marriage is not honourable. And all that forbid marriage are in the doctrines of devils; and they that are in the doctrine of devils, are out of truth, who destroys the creation, and destroys some one way and some another, that are under his power and command from truth; but they that obey the truth, and obey Christ, and obeys God, are over him and his doctrine, and the defiled bed, and strange flesh; and the spirit gives them an understanding to know God, and his joining by his spirit, who is blessed for ever.

Now if any should say, that Adam took his wife alone; and so run into the works of darkness, and go together in the dark, contrary to the righteous seed and holy generation: such are judged by the holy seed and by them in the holy life and law of God, and with the light of Christ Jesus condemned.

And as for Adam taking his wife alone, that was before there were any witnesses. But there was a form of words betwixt them before they went together, or he knew her, (as followeth,) viz. 'And when the Lord God brought the woman to Adam, Adam said to the Lord, This is bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man; and they shall be one flesh.' But this form of words of Adam's, and his doing, is nothing to them that are workers of darkness, and run together in the dark. For after the earth was peopled, you may read how the generations of the righteous

did take one another in the assemblies of the righteous, and it was recorded before witnesses.

So all such as marry by the priests, or marry by the world, that are unbelievers, do go from God's power and spirit, and his joining, and do break the law of God in their marriages, who forbade to join with unbelievers. And therefore with the light of Christ Jesus are such judged and condemned, and must come through condemnation and judgment.

For the right joining in marriage is the work of the Lord only, and not the priests or magistrates; for it is God's ordinance, and not man's. And therefore Friends cannot consent, that they should join them together. For we marry none, it is the Lord's work, and we are but witnesses. But yet, if a Friend through tenderness have a desire that the magistrate should know it, (after the marriage is performed in a public meeting of Friends and others, according to the holy order and practice of Friends in truth throughout the world, and according to the manner of the holy men and women of God of old,) he may go and carry a copy of the certificate to the magistrate; Friends are left to their freedom herein. But for priests or magistrates to marry or join any in that relation, it is not according to the scripture; and our testimony and practice hath been always against it. It was God's work before the fall, and it is God's work only in the restoration.

Let not any go disorderly together in marriage, contrary to the practice of the holy men of God, who declared it in the assemblies of the righteous, when they took one another, all things being clear, and they both being free from any other, in respect to marriage. And when any take one another in marriage, let there not be less than a dozen Friends and relations present, (according to your former order,) having first acquainted the men's meeting, and that they have clearness and unity with them, and then it may be recorded in a book. And if any walk contrary to the order of truth herein, let some be appointed to speak to them, and give notice thereof to the next meeting.

And all that are widows, who have children, and do intend to marry, let inquiry be made, what she hath done for her children, (if there be no will made,) then let such part of her late husband's estate be set out for the children, as is equal and according to truth; and what they can do more afterwards, let them do it also. And where there is a will made, let those legacies and portions be improved and secured (before their marriage) for the children of the deceased, with what more they can do for them. And then, when these things are done, let them be recorded in a book at the next Quarterly Meeting.

And all men that hunt after women, from woman to woman; and also women, whose affections run sometimes after one man, and soon

after to another, and so hold one another in affection, and so draw out the affections one of another; and after a while leave one another, and go to others, and then do the same things there; these doings are more like Sodom than saints, and are not of God's moving nor joining, where they are not to be parted. For marriage is God's ordinance, and God's command one to another, and in that is felt the power of God.

And if any go together in marriage, having declared it at Friends' meetings, if the magistrates do cast them into prison, because they are not married according to the national law, or by a priest, all the men Friends and women Friends in the meeting, (or twelve of them) may set their hands to a paper and send it to the justices, it being done in truth and righteousness, and according to the scriptures of truth. As Boaz declared his taking of Ruth in the town-gate; and Jacob when he was married, Laban called in his kindred; and other examples you may see in the scriptures, who did marry, and had no ring, nor priest neither to marry them.

Now, no man ought to speak to a woman concerning marriage before that he hath spoken to her father and mother, and have their consent; and if she have no father or mother, but guardians and trustees, then they must speak to them, if she be under age, that they may have their consent, and so proceed accordingly, as Abraham's servant did concerning Isaac's wife. And you are to see that all widows do make provision for their children before they are married to another, according to truth and righteousness.

And you are to see, that every man and woman are free from all entanglements with any other woman or man before they are married; and if they have been engaged, you must have a certificate under the hands of the person that they have been entangled with to discharge them; so that all things may be done in peace, and unity, and righteousness, according to the truth that is in every man and woman. And if the young man or young woman's relations be of the world, they must have their consent, and a certificate from them. And if the man or woman comes from beyond sea, or out of another country, ye must have a certificate from the men and women's meetings there, how they have lived, and whether they are free from all other persons, by any engagement, covenant, or contract concerning marriage; and if they are not clear, they must answer that, and be cleared by a certificate under their hands, before they proceed any further.

And if any man should defile a woman he must marry her, if she be a beggar, though he have never so many hundreds; for he must fulfil the law of God, for the law of God commands it, that he must marry her, and condemn his action, and clear God's truth. But no such mar-

riages, where the bed is defiled, we bring into our men and women's meetings; but some Friends (if such a thing happen) draw up a certificate, and they to set their hands to it, that they will live faithfully together as man and wife, and fulfil the law of God.

And this I write, if ever such a thing should happen; but I hope that Friends will be careful, and keep in the fear of the Lord, that they may have an esteem of the Lord's truth, and their own bodies, and of the honourable marriage, where the bed is undefiled.

And when any marriages is to be propounded, let it be laid before the women's meeting first. And after they have declared it there, if they do know any thing of the man or the woman, that it should not proceed so far as to the men's meeting, then let two or three women go to the men's meeting, that some of the men and women may have a distinct meeting concerning it, and let them end it before it comes to the men's meeting; and if there be no such occasion of any such meeting, let two or three women go along with them to the men's meeting. And so after Friends have taken their names, and places of abode, let two women of the women's meeting be nominated, and two men of the men's meeting, that if any one have any thing to say against the couple before the next meeting they may speak to them; and if there should appear any thing, they may end it before they come to the meeting. And if there be nothing, when they come the second time again to the women's meeting, the woman may go along with them to the men, and testify that they know nothing against their proceedings. And likewise the men, that are appointed to inquire out to make the like report, (and let the man and the woman always appear together, when they lay their intentions of marriage.) So then the thing is left to the men to give their judgment and advice to the couple that are to be married, all things being clear, and nothing appearing to the contrary; and their fathers, and mothers, or guardians, or overseers being satisfied, then they may have their liberty to appoint a meeting where they please, in some public meeting-place, where their relations and Friends may be present, and there get a certificate ready drawn up, with the day of the month, place, and year, how that such a couple did take one another in the presence of God, and in the presence of his people, who had laid their said intentions so often before them; and all things being found clear, according to the law of God and the practice of the holy men, recorded in the scriptures of truth, to live together in christian, honourable marriage, according to God's ordinance and his joining, to be help-meets together as long as they live.

And if any man or woman come out of another country, they must bring a certificate from the men and women's meeting to them, where they take their wife and husband.

And no man or woman is to be permitted to proceed in marriage, if they be engaged or entangled with any other, till they be cleared.

Dear friends, if there happen any difference betwixt Friend and Friend, let them speak to one another; and, if they will not hear, let them take two or three of the meeting they belong to, that they may end it, if they can. And if they cannot end it, then it may be laid before the Monthly Meeting. And if it cannot be ended there, then it may be brought to the Quarterly Meeting, and there let it be put to half a dozen Friends, that they may end it, that they may keep their meetings quiet. Or, they that are at difference, may choose three Friends, and Friends may choose three more to them, and let them stand to their judgment: for there are few, that love quietness and peace, who will have their names brought to a Monthly or Quarterly Meeting, to have their names sounded over the country, that they are in strife; but will rather endeavour to end it amongst themselves or at their own meeting, before that they come to the Monthly Meeting.

And if there be any difference brought to the Monthly or Quarterly Meeting, either men's or women's, after you have heard them one by one, and let but one speak at a time, know of them, whether they will stand to your judgment? And, if they will, let half a dozen Friends make a final end of it. But, if they will not stand to your judgment, they are not fit to bring it thither.

And if any brother or sister hear any report of any brother or sister, let him or her go to the party, and know the truth of the report; and if true, let the thing be judged: if false, go then to the reporter, and let him or her be judged. And if any should report it at a second or third hand, without going to the party of whom the report goes, let such be brought to judgment: 'for thou shalt neither raise nor suffer a false report to lie upon my people,' saith the Lord; for they are to be holy, as he is holy; and just, as he is just.

Now concerning gospel-order; though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance, before they tell the church, but that they shall not less than twice admonish their brother or sister before they tell the church. And it is desired of all, that before they publicly complain, they wait in the power of God to feel, if there is no more required of them to their brother or sister, before they expose him or her to the church: let this be weightily considered.

And further, when the church is told, and the party admonished by the church again and again, and he or they remain still insensible and unreconciled, let not final judgment go forth against him or her, till every one of the meeting have cleared his or her conscience; that if

any thing be upon any further to visit such a transgressor, they may clear themselves, that if possible the party may be reached and saved. And after all are clear of the blood of such an one, let the judgment of Friends in the power of God go forth against him or her, as moved, for the Lord's honour and glory's sake, that no reproach may come or rest upon God's holy name, truth, and people.

And all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her, but in the power of the Lord, and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister that so admonished them.

And be it known unto all, we cast out none from among us; for if they go from the light, and spirit, and power, in which our unity is, they cast out themselves. And it has been our way to admonish them, that they may come to that spirit and light of God, which they are gone from, and so come into the unity again. For our fellowship stands in the light, that the world hates, and in the spirit which the world grieves, vexes, and quenches; and if they will not hear our admonitions, as before, the light condemns them, and then goes the testimony of truth out against them.

And no condemnation ought to go further than the transgression is known; and if he or she returns, and gives forth a paper of condemnation against him, or herself, (which is more desirable, than that we should do it,) this is a testimony of his or her repentance and resurrection before God, his people, and the whole world; as David, Psalm lvii. when Nathan came to admonish him.

And that no testimony, by way of condemnation, be given forth against any man or woman, whatever crime they commit, before admonition, and till such time as they have had gospel-order, according to Christ's doctrine.

And so keep the church-order of the gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother offend thee, speak to him betwixt thee and him;' and if he will not hear, take two or three. If he will not hear two or three, then tell it to the church, &c.

And if any one do miscarry, admonish them gently in the wisdom of God, so that you may preserve him and bring him to condemnation, and preserve him from farther evils, which it is well if such do not run into; and it will be well for all to use the gentle wisdom of God towards

them in their temptations and condemnable actions, and with using gentleness to bring them to condemn their evil, and to let their condemnation go as far as the bad action has gone, and no farther, to defile the minds of Friends or others; and so to clear God's truth and people, and to convert the soul to God, and preserve them out of further evils. And take heed of spreading such things in the minds of the world, and farther than they are gone there, lest you by that means do cause them to blaspheme God's name, and cause them to speak evil of the truth and God's people; such do deserve reproof that so do, and condemnation. So be wise in the wisdom of God.

And let no one accuse any one, either in a Monthly or Quarterly Meeting, publicly, except they have spoken to them by themselves first, and by two or three, as before.

And dear friends, in the power of the Lord God, you who are gathered with it, which is the authority of your men's and women's meetings; in the power of the Lord Jesus see, that all things be well amongst you, and that all do walk in the truth, and as becometh the gospel of Christ, and his glorious light and life, so that all may stand up for God's glory, and be valiant for his truth, and all to grow up in it. And if any hear reports, or have any thing against any brother or sister, let them first speak to them, before that they declare it abroad; and this will keep down backbiting and whispering, and preserve in brotherly love. And all looseness whatsoever, let it be reproved: and admonish, and exhort, and encourage such as are young and tender, to keep and preserve them in the way of life; and so watch over one another for good.

And that care be taken from time to time, as Friends are moved thereunto, for relieving faithful Friends' necessities, and for other services of truth which shall be delivered into the hands of a faithful Friend or Friends, (who are desired to be receivers for that purpose,) who are to give an account of all monies, that shall be by them received and disbursed at the next Monthly or Quarterly Meeting, after it shall be laid out, (if it be desired,) and so the account to be ended, that ministering Friends may not be cumbered with outward things, but kept out of them; and that what monies shall be by them disbursed for the service of poor Friends, as aforesaid, shall be disposed of, as Friends of the Monthly or Quarterly Meeting see meet to dispose of the same.

And all Friends, be tender over all Friends that are prisoners upon truth's account, and that are sick and weak people, strangers and fatherless, and widows, servants, and children, that their parents, masters, or dames and relations are not Friends; keeping in the power of the Lord, it will lead you in all things without many words, and bring you to see and feel, and live in that which was before enmity was, or words

either, which will chain it under. In that you all will have unity, and be all as a family, and in it be all as one; in that is the peace and unity.

And also all widows, in all your several meetings, let them be taken notice of, and informed, and encouraged, in their outward business, that there be not any hinderance put to them in their inward growth, and so to be carefully looked after, that they may be nourished and cherished, and preserved in the truth, that love may be increased. And if they have many children, to put them out apprentices, (or servants,) which may be a burthen to them to bring up, then let Friends take care to ease them, by putting them forth, as may be seen meet. Let all these things be looked into every meeting, and notice thereof given to the next Monthly or Quarterly Meeting, and some ordered to see that all these things are done according to truth and righteousness.

And in all your meetings, let notice be given to the Quarterly Meeting of all poor Friends; and when ye have heard, that there is many more poor belonging to one meeting than to another, and that meeting thereby is burdened and oppressed; let the rest of the meetings assist and help them, so that ye may ease one another, and help to bear one another's burdens, and so fulfil the law of Christ. And so see that 'nothing be lacking,' according to the apostle's words, mark, 'nothing lacking;' then all is well. For the Jews outward, though they were as the stars of heaven, and as the sand upon the sea-shore for multitude, yet there was not to be a beggar amongst them, according to the law of God. And amongst the christians in the first age, there was a men's meeting set up at Jerusalem to see that nothing was lacking, which was the gospel-order, according to the law of Jesus; and this continued as long as they lived in the life, power, and spirit of God. But when the apostacy came in, and the true church fled into the wilderness, which was to continue there one thousand two hundred and sixty days, and the witnesses prophesied in sackcloth one thousand two hundred and sixty days, and the beast was worshipped just so long, one thousand two hundred and sixty days; and then all things went out of order, and every thing was wanting in that time they worshipped the dragon and the beast; and the devil made the world like a wilderness. But now the judgment of the great whore, and of the beast is come, and with them the false prophet and the dragon, who shall be cast alive into the lake of fire; and the true church is coming up out of the wilderness, and the man child, (which was caught up into heaven,) is come down again to rule all nations with a rod of iron: and the marriage of the Lamb is come, and the Lamb and the saints shall have the victory, and the everlasting gospel is and shall be preached again, as was among the apostles; and the gospel-order shall be set up, as was amongst them; and a men's meeting, as was at the first conversion, to see that nothing be lacking

in the church; then all is well. So there is not to be a beggar now amongst the christians, according to the law of Jesus, as there was not to be any among the Jews, according to the law of Moses.

And dear friends, who feel the power of the everlasting God, (for all who are out of it, are in confusion,) you being come into God's fear, which is the beginning of true wisdom, by which all things were created; and by it all things must be ordered again to God's glory. All that are out of this wisdom are in the earthly, devilish, and destroying state; but the wisdom from above is gentle and pure, and preserves you, yea, and the whole creation, to the glory of God.

And now, that Monthly and Quarterly Meetings of two or three out of every particular meeting of true and faithful Friends are set up, and kept in the most convenient place in the middle of your county, you may know in your meetings of the wants and necessities of all Friends, whether in bonds, or out, widows or fatherless, or aged people, their necessities being looked into, and every one feeling one another's condition; this keeps in tenderness and love, as a family; and nothing being lacking amongst you, then all is well, every want and necessity being supplied. And by this, one meeting may be serviceable to another in outward things, for that is the least love; and by this you may come into the practice of the pure religion, which is to relieve the widows, strangers, fatherless, and helpless.

And, friends, all the legacies that are given to the men or women's meetings, let them be kept as a public stock for the setting forth of apprentices, and setting them up.

And Friends to have and provide a house for them that be distempered, and not to go to the world. And to have an alms-house or hospital for all poor Friends, that are past work.

And Friends to have and provide a house or houses, where a hundred may have rooms to work in, and shops of all sorts of things to sell, and where widows and young women might work and live.

And dear friends, dwell all in the everlasting power of God, and his life, in which is both unity, order, peace, and fellowship; and wait in the fear of the everlasting God, that his wisdom you may receive, which is pure and gentle from above, by which all things were made, by which wisdom you may order all things to the glory of God. The poor, the sick, the widows, the fatherless, the prisoners be tender of, and feel every one's condition, as your own, and let nothing be lacking amongst you, according to the apostle's doctrine to the church of God of old time; and if nothing be lacking, all is well.

And dear friends, know in all your meetings who is sick, and weak, and in want, and widows, and fatherless, and aged people, that cannot help themselves; and such as God hath distributed unto, of that which

God has distributed, to lay aside for the necessities of others, as you are moved and commanded of the Lord God by his power and spirit; for he that gives to the poor, lendeth to the Lord; and he loves a cheerful giver.

Secondly. That all prisoners for the truth be minded, who are in want, and who are not, and the families of such who are in prison, whether they are in want or not; and such as are decayed any manner of way, and cannot help themselves; and such as have left a calling, which they cannot for conscience sake follow; do the best you can to help them, and further them to employment, that they may labour in the thing that is good, and be a blessing in the creation; that this you may do, that you may be a blessing in your generation.

And all the fatherless children their estates to be recorded in a book at the Monthly or Quarterly Meeting; and all that are entrusted with any estates may be entered at the Monthly or Quarterly Meetings, (fatherless or widows' estates,) that the meeting may see that justice be done unto them, and require them to give an account, (if need be,) and to do that which is just and equal; so that there may be no strife about outward things amongst you. And that every one that is entrusted with any widows or fatherless children's estates may be faithful, and not fail them in time of need. And that every Quarterly Meeting may have an eye over such as are entrusted, and assist them in that which is right and righteous, and to see that they are faithful to their trust. So that righteousness, and justice, and truth, and equity may flow down amongst you, and that the wisdom of God be among Friends, to order them in all things to his glory.

And let two faithful Friends in the truth in every particular *meeting* be ordered to receive all collections, and to bring them to the Monthly Meetings; and let two such Friends receive them there, and bring them to the Quarterly Meeting; and let four faithful Friends receive them there. And whatever collections are received, let an account be kept of what is received, and to whom it is disbursed; that so an account may be given to any faithful Friend that may desire it. And in every Monthly and Quarterly Meeting to inquire, what poor there are, and who are fit to go apprentices or servants; and that Friends then and there may order them to apprenticeships to such trades as they in wisdom shall think fit.

And if any legacy be left by any deceased Friends to a particular use, as to putting forth apprentices, and breeding of poor Friends' children, that the said money be kept distinct as a stock for the said use, and a particular account thereof to be kept; and the Quarterly Meeting to appoint some persons to receive the said money, and to keep the account thereof, and the meeting to see that it is disposed of to the uses

aforesaid. And if any of the principal money so given be at any time made use of to any other use, that it be again made up by the Quarterly Meeting of Friends. And though the money be left or given to any particular Friend for the use aforesaid, yet the same to be paid to the two or three persons, whom the Quarterly Meeting shall appoint to receive such money, that the meeting may have the ordering and laying out the said money to the best advantage to the uses aforesaid.

So that the legacies given apart to the meeting of men or women, be kept apart for the setting forth poor Friends' children, and setting them up in their trades, that the memory of the deceased just Friend, that gave it, may not be forgotten.

And all Friends in the wisdom of God train up your children in the fear of God, that they may receive the wisdom of God; and as they are capable, they may be instructed and kept employed in some lawful calling, that they may be diligent, serving the Lord in the things that are good; that none may live idle, and be destroyers of the creation, or unserviceable in the creation, and thereby become burdensome to others, and to the just in themselves; but that in the wisdom of God all may walk, and with it all things may be ordered.

And all Friends, see that your children be trained up in soberness, and holiness, and righteousness, and temperance, and meekness, and gentleness, and lowliness, and modesty in their apparel and carriage, and so to exhort your children and families in the truth, that the Lord may be glorified in all your families. And teach your children when they are young, then will they remember it when they are old, according to Solomon's counsel. So that your children may be a blessing to you, and not a curse.

And all men and women are to order their children and servants in the order of the gospel, and in the new covenant, that they may all come to know the Lord. For the outward Jews were to train up their children in the old law, in the old covenant. And so you that are called christians are to train up your children in the fear of the Lord, and in Christ Jesus, that they may walk in him in modesty, and holiness, and virtue. And so all to govern their families. And they that are to govern, are to be governed and ordered themselves, by the spirit and power of God, to God's glory, and as examples in their families; for all looseness is out of the power of God, either in word or life. And so by the power of God, and his righteousness, and truth, and light, and life, all that is to be judged, and kept under and down; and the truth, and the light, and spirit of God must be walked in, which all looseness is out of.

And so, whatsoever things are of good report, or whatsoever things are lovely, or whatsoever things are pure, and decent, and virtuous,

and godly, and righteous, and holy, and just, those follow after; and do the works of charity, and not your own, but the good works of hospitality, which are accepted of God.

And keep the order of the gospel, the power of God, which power of God was before the devil was, and is over him, which brings life and immortality to light in men and women; and men and women they are to walk in this power of God, and to keep in it, being heirs of the same, and under the government of Christ Jesus, who bruiseth the serpent's head, and destroys him and his government; men and women being heirs of grace and life together, and of the power of God, and of the gospel of Christ Jesus, the amen. And so as they come to possess and inherit him and his gospel order, they come to possess him and his government and order; of the increase of which there is no end.

And that notice be taken of all evil speakers, backbiters, slanderers, and foolish talkers, and idle jesters, for all these corrupt good manners, and are not according to the saints and holy men's practice, whose words were seasoned with salt, ministering grace to the hearers.

And all such as go up and down to cheat, by borrowing and getting money of Friends, and have cheated several, all such are to be stopped and judged, and notice of them is to be given to Friends, and to other persons.

And dear Friends in the everlasting seed of life, wisdom, and salvation, my desire is, that you all may be preserved in it, to the glory of God, and in his power, and light, and life, over death, and darkness, in the heavenly unity, in all your meetings.

Now concerning them that do go to the Quarterly Meeting, they must be substantial Friends, that can give a testimony of your sufferings, and how things are amongst you in every particular meeting. So that none that are raw or weak, that are not able to give a testimony of the affairs of the church and truth, may go on behalf of the particular meetings to the Quarterly Meetings, but may be nursed up in your Monthly Meetings, and there fitted for the Lord's service. So that two may go one time from every particular meeting, and two another time, or as it is ordered in your Monthly Meetings. So that some may go from all your meetings, that make up your Monthly Meetings; for the Quarterly Meeting should be made up of weighty, seasoned, and substantial Friends, that understand the business of the church; for no unruly and unseasoned persons should come there, nor indeed into the Monthly Meetings, but who are single-hearted, seasoned, and honest.

And if any one should speak or tattle any thing out of your Monthly or Quarterly Meetings, to the blemishing or defaming any person or the meetings, such are to be brought to judgment and condemnation; (for it breaks the privilege and order of your christian society in your

meetings,) so that all may be kept and preserved in the power of the Lord, and in his spirit, in love and unity.

And therefore keep your meetings solid and sober, and let the authority of your men and women's meetings be in the power of God; for every heir of the power has right to that authority, and in it keep the King of kings and Lord of lords' peace in his church.

And so, the Lord give you wisdom, that by it you may be ordered to his glory, and that every one may have a care of God's glory, and of his name and truth; and that in his power you may see, that all do walk as becomes his glorious gospel, which hath brought life and immortality to light in you; which will preserve you in life and immortality, over the devil that has darkened you. So that nothing may get betwixt your souls and minds, and the Lord God, that he may be glorified in you all, and through you all, and over you all, blessed for ever. Amen.

And the least member in the church hath an office, and is serviceable; and every member hath need one of another.

And now Friends, so many Monthly Men's Meetings as you have in your county, you may have so many Monthly Women's Meetings; and and if once a year, at least, you had a general women's meeting it would be well, (for in some counties they have as many Quarterly women's meetings as men's,) and in others they have only two, in the summer time, because the ways are foul and days short in winter.

And that one or two Friends in every meeting do take an account of all the marriages, births, and burials, and carry them to the Monthly Meetings; and let one or two there be ordered to receive them, and record them there in a book, which is to be kept at the Monthly Meetings. And from thence a copy of what is recorded there, to be brought to the Quarterly Meeting, and let one or two Friends be appointed there to receive them, and to record them all in one book, which is to be kept for the whole county. And this will be most safe, that if one book should happen to be lost, the other may be preserved for the use of such, as may have occasion.

And that all Friends, who are not already provided, may speedily procure convenient burying places, and that thereby a testimony may stand against the superstitious idolizing of those places, called holy ground. For Abraham bought a place to bury his dead in, and would not bury them amongst the Egyptians and Canaanites. And Jacob was brought out of Egypt, and Joseph, and they were buried in their grandfather and father's burying places. And so Friends, get decent burying places for your dead, and let them be decently and well fenced, that you may show a good example to the world in all things.

And dear Friends, do all that you do in peace and love, and in the fear of God, condescending one unto another, in the simplicity and innocency of life, and truth, and in the wisdom of God, that that may be every one's crown, that nothing may be done in strife, to occasion words; for you are called to peace and holiness, in which the kingdom stands, and to serve one another in love. And my love is to all Friends in the everlasting seed of God, in which is life, purity, cleanness, and righteousness that shines over all.

And all Friends, do that which ye do in the power of God, and then you are the Lord's freemen in love, and not captives. For all which is done out of the power of God is in the captivity. So wait all in the power of the Lord, and in the light, in which you will feel life and peace, and the Lord's blessing. So in that the Lord God Almighty preserve you, and keep you over all that which is contrary, and give you victory and dominion. And in peace and love live, in the spirit and power of God, in which is the unity and the fellowship in the bond of peace, that truth and life may reign amongst you; that in all things you may adorn and grace the truth, that never hath an end.

And the Lord God Almighty preserve you in his seed, life, and wisdom, and give you discerning victory and dominion over all that which is contrary, that you may feel Christ's reign and authority, in which you may all act in his power and authority. So in that, God Almighty preserve you.

And draw up an account of all that have died in prison, in every county, for truth's testimony, and lay them before the magistrates; and so to keep Friends clear from the blood of all men. And preserve a list of their sufferings, together with the number that have died in prison; that their blood may come upon them that have thirsted after it, and that their testimony may not be lost, who have sealed it with their blood, but that it may be preserved. And so keep a record of them in your Quarterly Meeting books. So that the memorial of the innocent sufferers for the truth and the name of Jesus, may not be lost nor forgotten; that his name and power, that hath supported them, may be exalted, that hath carried them over death, and their persecutors, and the spoiling of their goods. So in the heavenly seed Christ Jesus, that reigns, who is the living rock and foundation, and stands sure for all his elect to build upon, stand above all the rocks and foundations that are below, and will have an end; and in him the Lord God Almighty preserve you, and keep you all. Amen.

And all my dear Friends every where, who have been moved of the Lord God to speak in steeple-houses to the priests, or in markets to the people, or in courts, or fairs, or assizes, or towns; let an account thereof be drawn up together in one book, with the substance of their words,

that they spake in the power of God. This would be a book, that may stand to generations, that they may see their faithful testimony, and what strength God did ordain out of the mouths of babes and sucklings. And Friends that have been moved to go to the professors' meetings; that their testimony there may not be lost, together with all the examples that have fallen upon the persecutors.

And such testimonies of Friends as are deceased, let them be recorded, that so the testimony of the Lord through his servants may not be lost, that he raised up in his people, for the same they were carried on through great tribulations and sufferings; and many laid down their lives, and had their goods spoiled, and they persecuted to death, to keep up their testimony, (which the Lord moved them to speak by his spirit,) to future generations. So that those words, that they were moved to speak forth by the power, may not be lost; that the power and spirit of the Lord may be exalted. So that an account may be taken of that which hath been spoken and done by the motions of the spirit of God from the first, as above mentioned. And so be diligent, and those that can write, help them that cannot. This may be easily done.

And all they that be public ministers, (if unknown,) that pass up and down the countries, and to other nations, for them to have a certificate from their meeting, where such persons are known, and all their practices are looked into; that will prevent any bad spirits, that may scandalize honest men. For they that do minister to others, must have a double diligence in virtue, and chastity, and patience, and carefulness, and watchfulness, more than their hearers, lest they judge them. For Christ the heavenly man, is our example; and the apostle saith, follow us, as we do follow Christ. For who esteems the beggarly lusts before virtue, is not worthy of it; and who preferreth his ungodliness, and his unholiness, and his earthliness, before that which is heavenly, is not worthy of the heavenly, nor of godliness, nor righteousness, &c.

And, dear friends, be faithful, you that know the light, the truth, and the power of God, and his life; in the wisdom of God be faithful; by which wisdom all things were made and created; and by which wisdom all things that are created, must be ordered again to the glory of the Creator. And you that are come to know the truth and the power of it, all come to know the order of life, so that all things may be kept in that sweet order and government to the glory of God and the refreshment of all, and a sweet savour to God and in the hearts of all people, that through the wisdom of God ye may adorn the truth in all things, for the preserving of love, peace, and unity amongst all.

And live in the peaceable truth, and keep in the heavenly order of the gospel, and in the government of the heavenly man, of the increase

of which there is no end; and walk in the pure and undefiled religion, that keeps you from the spots of the world, and in the worship of God in the spirit and truth, which the devil is out of. So that in the truth you may be preserved in peace with God, and one with another. And in the spirit of truth you may be preserved in the unity and fellowship of it, in which is the bond of peace.

And my desire is, that all the faithful men, and faithful women in the light, and power, and spirit of Christ, all may be kept in the possession of the truth, and that all such may make up the men and women's meetings, so that you all may be in your possessions of the order of the gospel, and the government of Christ the seed, that bruises the head of the serpent, who is the head of all ill government and disorders. So that the joyful and glorious order of the everlasting gospel, all may be in the possession of; so that in the light, spirit, and power, ye may all have a care of God's glory, and his honour, and his church's peace, keeping in the unity of his everlasting spirit, which is the bond of the heavenly and spiritual Prince of prince's peace. And all that are in the possession of this may admonish and exhort all such as walk not as becomes the gospel, and glorify not the Lord with their bodies, souls, and spirits; and so see, that as every one has received Christ Jesus, they do walk in him; that all may walk in the holiness which becomes the house of God; so that God may be glorified by his light, power, and spirit in all, who is over all, God blessed for ever.

And so the God of glory, who hath brought Christ from the dead, by him are you quickened and raised from the dead, that henceforth you should not live to yourselves, but to him, and walk in him, who is the Amen, and over all, the first and last. G. F.

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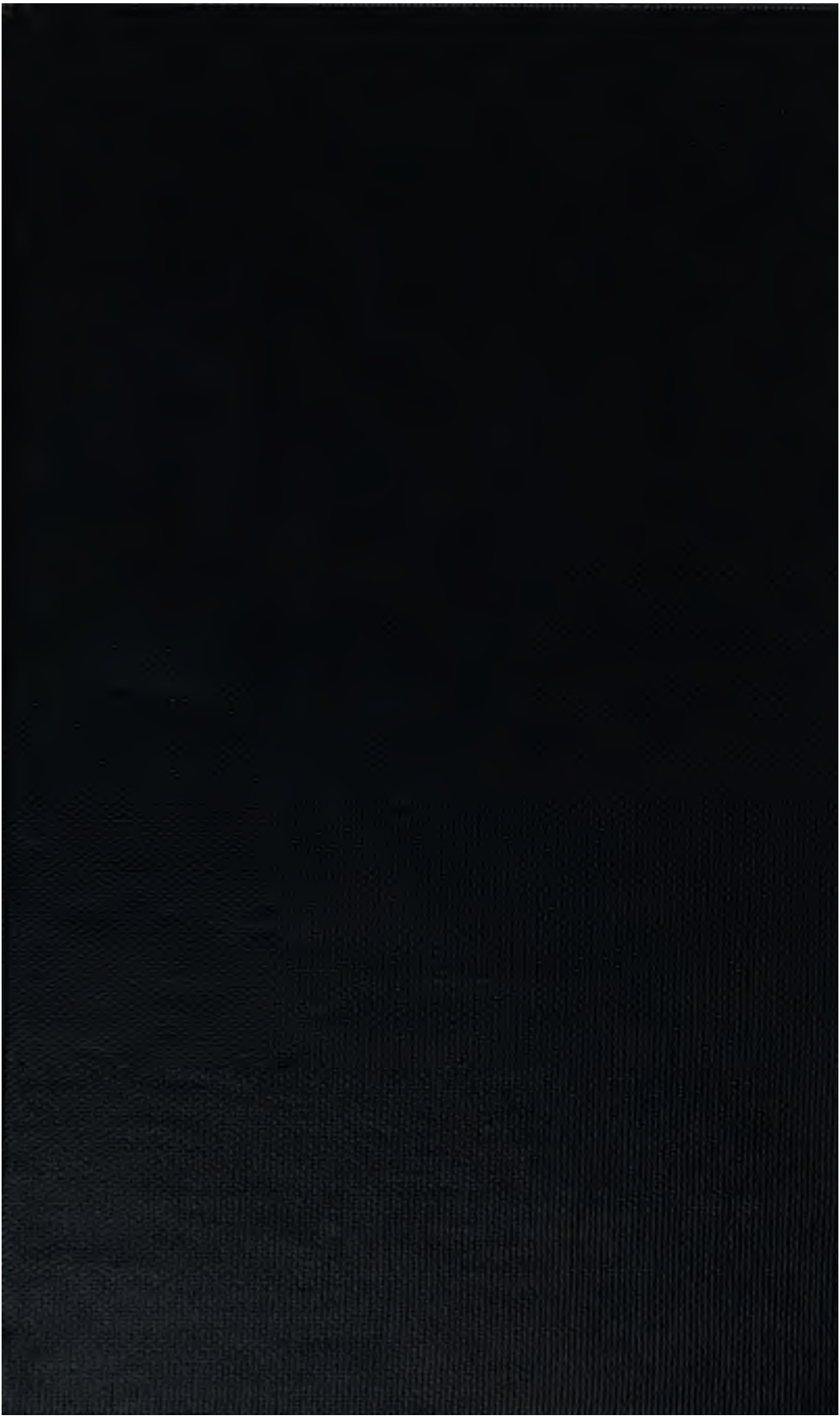
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